

MOODY MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

ERNEST D. CHRISTIE
Publication Manager

WILL H. HOUGHTON
Editor

CLARENCE H. BENSON
Associate Editor

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No. 4

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December, 1939

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MOODY MONTHLY

DECEMBER, 1939

EDITORIAL NOTES

This is one of the Messianic titles given our Lord (Hag. 2:7) and in the light of the way He was received the title seems anomalous. If

The "Desire of All Nations" is it written, "His own received him not"? If they wanted Him, why did they all forsake Him? If they wanted Him, why were so few Jews and only the Wise Men among the Gentiles expecting Him? Tradition says three Wise Men, although Scripture does not indicate the number.

What a strange birthplace for the One who is the "desire of all nations." The best Palestine had would have been too poor for Him. The palace of the Roman emperor would have been shoddy enough as the birthplace of the King of kings. But a stable and a stall—is it possible this ignored, weak Babe is the "desire of all nations"?

He is their Desire in that instinctively men have felt their impotence and their need of outside help. There was no help for men among men. He must come down to lift men up.

He is their Desire in that He answered the hearty cry of man for a God who cares. The heathen gods were strong, but they were not good. Some of them were vicious. Most of them were selfish. Made in man's own image, how could they be otherwise? Remember, in heathendom you have gods made in the image of man. In revelation you have man made in the image of God. John 3:16 proves He is the Desire of all, "For God so loved . . . that he gave"—a message which is unique and complete in Christianity.

He is their Desire in that He opened the way into the very presence of God. How many have innately longed for the restoration of that fellowship with God which was forfeited through sin! But this One is the Mediator and Reconciler. The two little hands in the manger seem to span all space as they reach from the hand of God to the hand of man to draw both together.

But, of course, the final realization of this title is in His return to the earth to rule and reign. Can you not hear the groan of a broken world, "How long, O Lord, how long!"

* * *

We do not find the full meaning of the birth of Christ in the reading of its history as given by Matthew and Luke.

Paul contributes something by way of interpretation when he says, "But when the fullness of the time was come, God sent forth his

Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5). If we will add to these verses, "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. . . . Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:10, 13), we will see what God accomplished in the coming of His Son.

God sent forth His Son to make us sons. He delivered us from the curse by placing His Son under the curse. He gave us a life to which we were not entitled by giving Him a death to which He was not entitled.

There is always national rejoicing when a king has an heir, but after all the event is limited in significance and other countries are beyond the bounds of its influence. When the new prince is born the thoughtful are prone to hope he will be kind and considerate of the poor and the downtrodden. But no one expects that the birth of a king's son will have the effect of making kings' sons out of outcasts, or princes out of paupers.

But this Babe was "sent forth" that He might bring in. He was born that we might be born again. He was lifted to our cross that we might be lifted to His throne. He came to make us pure as He is pure, and free as He is free. And so in the fullness of time, He was sent forth, and in the fullness of time He was made a curse for us.

Oh, the glorious grace of our God toward rebellious sinners who lived under a curse! He not only reached down but came down. He not merely taught us but redeemed us. He did not give us an example but an adoption. And now in a glorious blending of Christmas and Easter, we are able to sing,

"Children of God," O glorious calling,
Surely His grace will keep us from falling;
Passing from death to life at His call,
Blessed salvation once for all.—P. P. Bliss.

* * *

The great drift in Judaism has been the drift away from the Old Testament Scriptures, that

Will the Jew Return to the Bible of His Fathers? fathers with their persistent faith and their unquenchable hope. For several decades the Jew has turned to a liberal Judaism which shades

all the way from Unitarianism to Humanism, but which unites in rejecting the authority of the Word of God. Then, too, many thousands of American Jews have turned to Christian Science, which, while it claims to be an interpreter of the Bible, places the authority of its textbook above the authority of the Bible. Perhaps a small percentage of educated Jews have stood by the orthodox synagogue and acknowledged their faith in the God of Abraham, Isaac, and Jacob. And of these, more are acquainted with the Talmud than with the Scriptures.

It is refreshing and encouraging to see that a prominent Yiddish daily paper, *The Jewish Daily Forward*, has published a two-volume edition of the Old Testament. The great Yiddish poet Joacsh is the translator and an entire page in the newspaper carries the announcement with headlines which read, "The Book of Books—Back of the Ethic of All Peoples."

The *Forward* has the largest circulation of any Yiddish paper in the world and is understood to be the official organ of the Socialist Party of America. Is it not significant that this paper should in a sense join us in the exhortation, "Let's go back to the Bible"?

* * *

Workers among the Jews in America, Europe, Palestine, and other lands agree that the hearts of the chosen people are

more open and receptive to the Word of God and the gospel message today than ever before. The terrific persecutions in Europe, the troubles in Palestine, and the ever-increasing anti-Semitism throughout the world have softened their hearts and made them long for security and rest of soul.

Such conditions constitute an urgent call for a great forward movement of prayer and effort on the part of Christian people to reach the Jews with the gospel and the Word of God. In answer to a mighty volume of believing prayer, and in response to an army of consecrated Christians placing God's Word in the hands of the Jews, might it not be possible that large numbers of them may speedily be born again into the kingdom of God?

In view of the terrible plight of the Jews, and the opportunity facing us as Christians, we the undersigned appoint Friday, December 1, as an International Day of Prayer for the Jews throughout the world.

It is suggested that believers gather together in homes, mission halls, or

churches, as may be most convenient. We further suggest that two hours in the morning, from 10 A.M. to 12 noon, be spent entirely in intercession; that two hours in the afternoon, from 2 to 4 P.M., be spent in addresses on the evangelization of the Jews, and in prayer, praise, and testimony; and, when it seems advisable, that a gospel meeting be held in the evening, and a cordial invitation be extended to the Jews of the community to attend the service.

Signed:

H. A. IRONSIDE	WILL H. HOUGHTON
CHARLES E. FULLER	CHARLES G. TRUMBULL
LOUIS T. TALBOT	DONALD G. BARNHOUSE
MAX I. REICH	L. SALE-HARRISON
COULSON SHEPHERD	GEORGE T. B. DAVIS

* * *

We wonder how any honest, open-eyed reader of the four Gospels can doubt that Jesus taught the coming of a kingdom as a sudden occurrence in

Did Jesus Know About It? some future day. The postmillenarian has little to encourage him in the recorded speech of Jesus

or in the present state of society. He holds his view that the Church will conquer the world not because of God's revelation, but because of his own determination. He must have it so.

In a book written nine years ago (*The Kingdom of God*, Scott), the author, who teaches in a theological seminary which would brand itself as "modern," very frankly admits that if a person accepts the authority of Jesus he is bound to believe in the sudden emergence of the kingdom. The author fully confesses that Jesus taught the coming of a kingdom, not as the result of human action, but divine presentation.

"We speak of 'building up the kingdom' by earnest Christian work; we think of it as the far-off goal to be attained through growing knowledge, better legislation, strengthening of human brotherhood. It will emerge at last like a coral island from the accumulated labor of unnumbered faithful lives. This conception of a kingdom which will owe its being to man's own endeavor is sometimes regarded as the distinctive gain of our modern Christianity. We contrast it, self-complacently, with the old belief that men must wait on God for some marvelous fulfillment of His will. What was this faith but the excuse for indolence or timidity? The will of God cannot fulfill itself until men bestir themselves and fulfill it for Him. Yet there can be no question that the older attitude, however we choose to describe it, was that of Jesus. The kingdom to which He looked forward was God's kingdom; men are powerless to bring it into being. They can wait for it, they can make the world ready to receive it, there must be no limit to the labor and fidelity with which they perform this work of preparation. Yet the kingdom is of God and must be given directly from God.

"This belief lies at the very heart of Jesus' message."

Surely a man who takes this position must be orthodox and premillennial! We are sorry to say he is neither. He denies the authority as well as the knowledge of Jesus. "Jesus set out from the hope of the kingdom as it had come to Him

through His Jewish inheritance."

There is large and liberal patronage for "Jesus" in the sentence which follows the above long quotation, "It would perhaps be well if our religion could recover this idea which it claims to have outgrown."

A person in amazement asks how it is possible for a man to teach New Testament Criticism in a school supposedly Christian and to read and reread the life and words of Jesus and yet rob Him of all His divine attributes and reduce Him to the level of a man—a good man, a bright man, but nevertheless only a man. The answer is in Hebrews 4:2, "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."

* * *

You were not in New York for the prophetic conference? Well, it was an occasion never to be forgotten. We want you to have some of its inspiration and instruction, so we are arranging to carry many of its messages in our columns. Here is an outstanding opportunity to introduce your friends to the subject of Prophecy. Give them the *Moody MONTHLY*. It will come to them as your Christmas gift repeated every month, and it will bring them pages packed with helpful Bible study material.

Have you seen the interesting 26,000 word booklet, *Bible Background of War*? It contains the following articles: "Why Doesn't God Do Something?" "Prophecy and Israel"; "The Antichrist"; "Interpretation of Prophecy"; "Thirty-six Outstanding Books on Prophecy"; "What the Bible Teaches About War and the Christian's Attitude in the Present Crisis."

We want this to have a wide reading, so we are prepared to make careful distribution at approximate cost. Send a dime for a copy, and then if you believe it will help your Christian friends, send us a dollar with nine names and complete addresses, and we will mail the booklets direct. This booklet and the *Moody MONTHLY* will both prove exceedingly helpful in your study of the Bible and of present-day conditions.

* * *

Columbus Circle in New York resembles Hyde Park, London, in that it is the city's center of soapbox oratory. Here

This Thing Called Civilization
No. 11

A September evening saw several large groups gathered around speakers. H—P—, who is president of an anti-Semitic organization, was making a speech when he saw O—T—, who is president of an anti-anti-Semitic organization, and lo and behold, O—T— was sticking out his tongue at the speaker! The orator stood it for three or four paragraphs and then called a policeman. The judge at the police court held the offender for trial, commenting sadly on ideological impulses, and remarked, "Columbus would be sorry he discovered us."

The city shows its wisdom in giving police protection to these spouters even though some of them are loud spoken in denunciation of the very government that guarantees them freedom of utterance.

As a soapbox lecturer drags the American system of living through the mud and holds the Russian system high, one wonders what would happen if he stood on a box in Moscow and denounced the Russian system. We venture the opinion he would get it in the "neckovitch."

Standing beside us is a man who whacks his hands together in approval every time the speaker shouts, "Down with America! Down with the flag! Down with the government!" And when we venture to ask him what he has against this government, he murmurs, "Xcuse, pliss. I no spik Eenglish."

* * *

We respectfully announce the Thirty-fourth Annual Founder's Week Conference to be held in Chicago (D.V.) February 5-11, 1940, and

Call to Founder's Week Conference we urge all who can to make plans to be present. We earnestly plead for daily remembrance before God that the conference may be full of power and meaning.

A strong group of speakers, both preachers and Bible teachers, has been arranged for, and there are many indications that the conference will be of unusual interest. The year 1940 brings the centenary of the birth of Ira D. Sankey, and it is planned to set apart Saturday, February 10, as Sankey Day. A special invitation is extended to gospel singers and others interested in gospel music.

Some of the speakers now under promise are named in the advertisement on page 212.

Further information concerning program and entertainment may be obtained by addressing the Moody Bible Institute, 153 Institute Place, Chicago.

* * *

You are thinking of Christmas and the joy of giving—well, what of the missionaries? We know from many, many letters that one of the

How to Make Missionaries Happy gifts they appreciate and one which repeats itself during the year is a subscription to the

Moody MONTHLY. We have a special fund which makes possible sending the *MONTHLY* free to a long list of these sacrificial servants of Christ. The fund is depleted just now. Thirty of these subscriptions expired in November, and sixty in December. There is a long list of January expirations. The magazine should be continued to all the list. It would be wonderful to be able to add other names. Give prayerful consideration to what you can do for these warriors of the front line.

★

How rare it is to find a soul quiet enough to hear God speak.—Fénélon.

Moody Monthly

His Name Is Jesus

By REV. NORMAN H. CAMP, Chicago, Ill.

Thou shalt call his name JESUS: for he shall save his people from their sins.—Matthew 1:21



HE WAS the Son of God from all eternity, but when He became the Son of man—the second Man, the last Adam—God gave Him a human name, and He has that name today. It has never been changed, and it never will be changed.

Because He made Himself of no reputation, and took upon Himself the form of a servant, and was willing to be made in the likeness of men, and then humbled Himself and became obedient unto death, even the death of the cross, therefore God highly exalted Him, and gave Him a name that is above every name, that at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:5-11).

When Saul of Tarsus, the zealous religionist, was on his way to Damascus to persecute Christians and bring them bound to Jerusalem, he was suddenly enveloped by a bright light and he heard a voice saying, "Saul, Saul, why persecutest thou me?" to which he replied, "Who art thou, Lord?" He had read the Twenty-third Psalm many times and said with much satisfaction, "The Lord is my shepherd; I shall not want." But he did not know the Lord. "Who art thou, Lord?" was his earnest inquiry; and to his surprise the voice replied, "I am Jesus whom thou persecutest" (Acts 9).

The Lord of glory introduced Himself by the name of Jesus to the one who afterward became the apostle Paul, a chosen vessel. He was not ashamed of His name—it was given to Him by the Father—and should we ever be ashamed to speak that name or own Him as our Lord?

Just before closing the Revelation, which He received from the Father and showed to His servants through the apostle John, the things which must shortly come to pass, the Son of God declared to the penman, "I Jesus have sent mine angel to testify unto you these things in the churches" (Rev. 22:16). And again we read, "The testimony of Jesus is the spirit of prophecy" (Rev. 19:10). From the first chapter of Matthew to the last chapter of the Revelation, His name is magnified. Shall we not magnify that name which is above every name? "We see Jesus . . . crowned with glory and honor" (Heb. 2:9). Let us crown Him, too!

OBERVE THAT there is power in the name of Jesus. After Peter and John had healed the lame man at the gate Beautiful—a man who had been lame for forty years, even from the time of his birth—the rulers demanded of the apostles, "By what power, or by what name, have ye done this?" To this question, Peter replied, "By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole" (Acts 4:7, 10). There is power in the name of Jesus.

There is salvation in the name of Jesus. At the same time that Peter explained how the impotent man was made whole in the name of Jesus, he added these words, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). This harmonizes with the mes-

sage of the angel at His birth, "Thou shalt call his name Jesus: for he shall save his people from their sins." The resurrection of His body from Joseph's tomb gives us the assurance that there is no salvation in any other in heaven, or in earth, or under the earth. God's salvation for man is in and through Jesus.

The apostle Paul declares, "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10, R. V.).

Multitudes of Adam's race who have realized the need of salvation, and have turned from darkness to light and from the power of Satan unto God, have tested this simple way of being saved and found it effective. There is salvation, full and free, in the name of Jesus.

AGAIN NOTICE that there is comfort in the name of Jesus. The Man in heaven whose name is Jesus is to return to this earth soon for those who are saved by His shed blood and born again by the quickening power of the Holy Spirit. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," were the comforting words of the two men, or angels, to the men of Galilee, as they stood on Mount Olivet (Acts 1:11).

And the apostle Paul declares, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . Wherefore, comfort one another with these words" (I Thess. 4:14). He will not come again as the meek and lowly Jesus to be rejected by men, but He will come in power and great glory with the armies of heaven first for His own, and then with His own, in flaming fire to render vengeance on those who know not God and who obey not His gospel (II Thess. 1:7-10). What a comfort to "His own" in these days of darkness, distress, and apostasy!

He is still a Man in the glory, who is touched with the feeling of our infirmities, and as a Man Jesus loves those who are His purchased possession. "Having loved his own which were in the world, he loved them to the end" (John 13:1). What a comfort is this!

THEN there is access to God in the name of Jesus. There is no access to the holy God by sinful men except through the merits of a mediator or high priest, and he must be a man, not an angel. Is there such a person? Yes,

there is, and His name is Jesus. "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). This one mediator and high priest is in heaven and not on earth.

Jesus said to Thomas who desired to know the way to God, "No man cometh unto the Father, but by me." There is no other way, but this way is sufficient, for this Man, whose name is Jesus, continueth ever and will never die (Heb. 7:22-25). All through the Epistle to the Hebrews we are told of a Man who is a faithful and merciful high priest, and His name is Jesus. He ever liveth to make intercession for us. Through Him and His merits we have access unto the Father.

Therefore, when we pray to the Father we should pray in Jesus' name and expect God to answer our prayers for Jesus' sake. When Jesus was on earth, He said to His disciples, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it" (John 14:13, 14). Again, Jesus said to those same disciples, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:23, 24).

Remember that there is a Man who is now on the right hand of the throne of the majesty in the heavens, with whom the Father is infinitely well pleased. He is the same yesterday, and today and forever, and He will make good every promise. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16). Ask in Jesus' name and expect the answer.

FINALLY, there is victory in the name of Jesus. Jesus by His death and resurrection overcame sin and death, Satan and hell, and those who believe on Him and confess His name are more than conquerors through Him that loves them.

Man was made lower than the angels for a little while, and was given dominion over God's creation. "But now we see not yet all things put under him [man]. But we see Jesus [and He is a man, as well as God], who was made a little lower than the angels for the suf-

fering of death, crowned with glory and honor; that he by the grace of God should taste death for every man . . . that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:6-15). Jesus is the mighty victor. All who receive Him and rely upon Him are given victory over sin and death, over the Devil and hell, and over the grave and the wrath to come through faith in His exalted name.

In writing to the Christians at Thessalonica, the apostle Paul reminds them that when they heard the gospel they

admonition, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God" (Heb. 12:1, 2). It is His desire that we shall be with Him and be like Him in spirit, soul, and body throughout the ages of eternity; and to this end the Holy Spirit is working in the believer with the same mighty power that He wrought in Jesus when He raised His body from the grave and set Him at the right hand of God in the heavens.



GOD'S WORD IS STILL EFFECTIVE

A Presbyterian pastor in Iowa writes:

"Some question whether God's Word still produces results as it once did. As proof that it does, I am offering these facts. On December 4 one year ago, I came to a little run-down church that was without a pastor and the last one had only one service a week. There were 66 members in a small town of 350 population in which there are well-established Catholic and Lutheran churches. In less than one year we have received into the church 48 members, 35 on profession of faith, 32 of whom were from twenty to eighty years of age. We had no revival, but just consistent preaching of the Word.

"Our greatest growth was in our mid-week

service, which is a Bible class. The first one we held on January 4, 1938, at the manse, with 9 present and 3 Bibles. One year later to the day we had 37 present and 34 Bibles. For three months there had been not less than 35, and from that to 42, at every study. To God belongs all the glory; He is honor bound to bless His Word where it is preached.

"We have sent one young man whom I received into the church, to the Moody Bible Institute to prepare for the ministry; also have two more that hope to go next year."

God promised that day I found Him that I would have rest in Himself always, and then nothing less than a whole eternity of blessedness. All this for accepting the gift of Christ!—Andrew Bonar on his seventy-eighth birthday.

The Rejected Christ Child

By MARY KATHERINE PITTMAN, Monett, Mo.

Oh, the starlighted sky formed a roof o'er the earth
As an angelic choir sang the song of His birth;
But the tiny King rested His head on the hay,
As the people were clamoring their taxes to pay.
Unconcern rested then on the still little place
Where God gave the gift of His infinite grace;
And the people were troubled and sad and forlorn
In the city of David where Jesus was born.

'Twas of peace and goodwill that the angels did sing,
Praising God in the highest and Jesus, the King;
But the children of Abraham, groping in fear,
Turned their backs on this message of love and of cheer.
Still the ages resound with this message so true,
And the hearts of mankind have been closed to the Jew;
But through all our intolerance, our consciences warn,
'Twas of Abraham's seed that our Saviour was born.

Still the starlighted sky forms a roof o'er the earth,
And the angels still joyfully sing of His birth;
But His throne was a cross and His praises were scorn,
And the crown that He wore was a crown made of thorns.
And today there is strife, for unheeded on earth
Is the glorious story and song of His birth;
And upon the whole world and on Bethlehem town,
Full of love and compassion, our Saviour looks down.

turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, "which delivered us from the wrath to come" (1 Thess. 1:5-10). Yes, there is deliverance in His name. "We are more than conquerors through him that loved us" (Rom. 8:37).

May every believer in the Lord Jesus, the Man in glory, take heed to the



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A Divine Book

First in the Series of Articles on "Divine Truth"

By REV. FREDERIC W. FARR, D.D.

The scripture cannot be broken.—John 10:35

THESE words were spoken by the Lord Jesus Christ—"The scripture cannot be broken." Why are they true? Because the Scripture is divine. They are equivalent to saying that the authority of Scripture cannot be impugned, its authenticity denied, or its veracity impeached.

Among all the religions of earth there is but one divine religion, and that is Christianity. Among all the Bibles, so-called, there is but one divine book, and that is the Scripture which cannot be broken.

What a wonderful book the Bible is! It is rather a library of sixty-six books written by forty different writers, and covering a period of nearly two thousand years. Divinely certified and providentially circulated, it is being printed today in a thousand different languages and dialects, and scattered to every corner of the globe.

Its doctrines have been exploded by infidels, but these same infidels are now dead, buried, and forgotten, and their books are out of print and cannot be obtained. More Bibles are being printed and circulated every year.

When the Revised Version first made its appearance some years ago, men offered hundreds of dollars for a copy a little in advance of its publication. Millions of copies were sold as fast as they could be delivered. They telegraphed the New Testament from the first of Matthew to the end of Romans from New York to Chicago, the longest message ever wired (118,000 words) to get it there twenty-four hours sooner than steam could carry it, that it might appear in the Sunday papers. A single firm in New York sold 365,000 copies before the end of the year. No other book was ever written or printed of which a million copies were ordered in advance of its issue.

THAT THE SCRIPTURE has not been broken is not the fault of its foes. From the time when Jehudi cut and slashed the roll of the prophecy with his penknife, and then burned it in the fire, in the winter house of the king (Jer. 36:23), down to the latest attack of the modernists, the book has been scrutinized, criticized, and stigmatized by the Devil and his agents. It has passed through every ordeal unscathed and is more firmly entrenched in the hearts of believers today than ever it has been before.

It is a significant fact that the word "critic" is found but once in the Bible, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asun-

der of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). The word "discerner" is literally "critic," occurring in this place only in the Scriptures. The Word of God is the critic, not finite and fallible man. Consider, therefore, the impropriety and the impiety of man sitting in judgment on God. There is a kind of criticism that is proper and useful. Instead of judging the work and Word of God, it simply deals with man's work as to the manuscripts. Through this method of study over thirty thousand clerical errors have been discovered and eliminated in the New Testament alone. What an evidence of an almighty and over-ruling divine Providence it is to know that not a single one of these thirty thousand errors touches or affects an important doctrine! Can any one fail to see the hand of God in this?

There are those who say that the historic and scientific credibility of the Bible is something totally distinct from its religious credibility; that since the Bible is not a textbook on any kind of science, and was only intended to teach religion, it might abound in scientific errors and its religious credibility would not be impaired thereby.

They believe, therefore, that the writers of Scripture reflected the opinions of their contemporaries, which, of course, when judged by modern scientific discovery and research were erroneous and childish. This position concerning Scripture does not satisfy the heart of the humble believer. It seems impossible and unnatural to separate the teachings of Scripture in this arbitrary way. *Falsus in uno, falsus in omnibus*. If the Bible is untrue in any one particular, it cannot be trustworthy in any particular. If the Holy Spirit could inspire the writers of Scripture and prevent them from making any mistake in the major matters of religion, why could He not also keep them from error in the minor matters of science and chronology? Many of the doctrines of Scripture are inseparably connected with certain historic facts, and also many of the historic facts are indissolubly united with doctrines, so that if the history be invalidated the power of the other is destroyed.

SOME EMINENT PREACHERS of reputed orthodoxy have publicly asserted that anyone might be just as good a Christian who rejected the story of Jonah and the fish as another one who accepted it. How can this be? A Christian is one who accepts and believes Jesus Christ as an almighty, divine, and personal Saviour, and follows Him in all

things. The Lord Jesus Christ referred to the history of Jonah, stamped it as authoritative and trustworthy, and incorporated it into His teaching. If that story is not true, and Jesus used it thus, not knowing it to be untrue, His ignorance destroys His deity, and the loss of His deity carries with it the loss of our salvation.

On the other hand, if the story is not true, and Jesus used it as He did, knowing it to be untrue, the dishonesty of that fact not only takes away His deity, but even His trustworthiness as a human teacher, and our salvation is destroyed no less than in the former case. It is impossible, therefore, for anyone to be a Christian and reject the literal, historic accuracy of the story of Jonah.

While the enemies of Christianity claim that there are many historical and scientific errors and absurdities in the Bible, a careful and reverent treatment shows that for the most part the difficulties are only apparent and that notwithstanding the efforts of its enemies "the scripture cannot be broken." Let us glance at a few of the sample objections and seeming contradictions, and see how easily they may be set aside.

In II Chronicles 36:9, Jehoiachin is said to be eight years old when he began to reign, and in II Kings 24:8, he is said to have been eighteen years old when he began to reign. The Scripture is all right, for both statements are literally correct. Jehoiachin was eight years old when his father took him into partnership in rule, after the custom of the Oriental sovereigns, and he was eighteen when he began to reign alone. Both dates are equally used in the reckoning of ancient dynasties.

ONE OF THE LEADING modernists of another day, Professor Briggs, quotes Matthew 27:9, and impugns the inspiration of the author because he says, "Then was fulfilled that which was spoken by Jeremiah the prophet, etc.," and the passage is not found in Jeremiah's prophecy at all, but in Zechariah 11:12, 13. But Matthew does not say, "That which was written," but "that which was spoken." Who can prove that Jeremiah did not speak this? Especially as Zechariah himself says in 7:7, "Should ye not hear the words which the Lord hath cried by the former prophets?"

Again the quotation in Mark 1:2 (R.V.), which claims to be from Isaiah, is taken in part at least from Malachi 3:1, as if the evangelists did not know one prophet from another in the Old Testament! But the Authorized Version and the Revised Version also in the margin read, "in the prophets," according to many ancient



A White Christmas in Chicago

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manuscripts. Why not assume that the marginal reading is the correct one, instead of the opposite?

In II Samuel 24:24, David is said to have bought the threshing floor and the oxen of Araunah the Jebusite for fifty shekels of silver, and in I Chronicles 21:22-25, he is said to have paid six hundred shekels of gold. This was the place where the temple was afterward built. In the first case, David bought the threshing floor itself, and in the second passage he is represented as purchasing the place around it. A man might be riding through the country and see a threshing machine in a field which he fancies, and buy it for \$50 in silver. Afterward he might come back and buy the field in which he saw it for \$600 in gold. A child might see that there is no contradiction here.

THE MODERNISTS invent another difficulty in the same two chapters, as to the number of David's soldiers. In II Samuel 24:9, it is said that "there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred

thousand men." In I Chronicles 21:5, "All they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword." But those in Samuel are called the veterans, proved soldiers, valiant men as distinguished from raw recruits, while in Chronicles nothing is said about valiant men. In Samuel the men of Judah were in all 500,000, but in Chronicles there were 470,000 "that drew sword." Instead of a contradiction here, there is explicit accuracy.

The apostle Paul, in speaking of a plague that smote ancient Israel, says, "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand" (I Cor. 10:8). Moses in recording the event says that "those that died in the plague were twenty and four thousand" (Num. 25:9). But Paul says that 23,000 fell "in one day," while Moses merely says that those who died in the plague were 24,000. Suppose two armies are about to engage in battle. They have a preliminary skirmish, in which one thousand are killed, and afterward a more general engagement in which twenty-three thousand

fell in a single day. Where is the contradiction in such a statement as that?

DR. MOSES STUART, of Andover, a learned man and eminent scholar in his generation, confessed that as a youth he was sorely perplexed by the difficulties that confronted him in the Bible, but he affirmed also that time, patience, and the careful study of forty years had scattered these all to the winds.

Certain it is that he who knows his Bible best believes it most, and he who will study it under the illumination of the Holy Spirit will turn from its sacred pages with the firm and unalterable conviction that "God spake all these words" and that "the scripture cannot be broken."

As it cannot be broken from without by the attacks of the unbeliever, so it cannot be broken from within by the dependence and confidence of the believer. The exceeding great and precious promises with which the Bible is filled (more than thirty thousand) have been given by God to His children for their appropriation and possession. There are promises for every condition of human life and every kind of human need. Is the child of God sick and suffering? "The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness" (Ps. 41:3). Is he trusting the Lord for health and strength? "Who forgiveth all thine iniquities; who healeth all thy diseases" (Ps. 103:3). Is he bowed down by the weight of years? "They shall still bring forth fruit in old age" (Ps. 92:14), and "at evening time it shall be light" (Zech. 14:7).

Is he staggering along under heavy burdens that threaten to crush him to the earth? "Cast thy burden upon the Lord, and he shall sustain thee" (Ps. 55:22). Is he groping his way through dense darkness and praying for light? "He that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). Is he tempted by the evil one? "With the temptation" God will "make a way to escape" that he may "be able to bear it" (I Cor. 10:13). Is he called to pass through trial and affliction? "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2).

Is he called upon at last to lay down the burdens of life and look into the face of death? "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Ps. 23:4).

JESUS CHRIST is God's surety, and He is behind every promise. "All the promises of God in him are yea, and in him Amen, unto the glory of God by us" (II Cor. 1:20). The promises of God can never be broken by all the people in the world hanging upon them. If you can find a "Thus saith the Lord," and

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The Christian Answer to Communism and Fascism

By MORRIS GORDIN,* Chicago, Ill.

SOMEbody has said that in evaluating social movements, it is essential to take them out of their theoretical cages, out of the books, and observe how they work in life. All beasts behave nicely and are lots of fun, so long as they are kept locked in barred cages. But just permit those wild creatures to escape into the open, and what happens is nothing less than stark tragedy. So it is, also, with ideals. Kept safely in cages of bound volumes, they are worlds of fun to speculate about, but just release them into mass movements in social action, and they turn into beasts of prey devouring and destroying mankind.

We shall, therefore, study the two great mass movements of our time, communism and fascism, not so much in theory, but much more in their practical manifestations and actual fulfillment.

The philosophy of communism, that is, its view on the ultimate reality of the universe and the underlying nature of society, is grounded in dogmatic materialism. It assumes that the core and essence of the world as a whole is purely material, consisting of nothing but sheer matter—soulless, impersonal physico-chemical particles or elements. Also, man in himself, or in his relationship with his fellows, is no more than a material entity. As such he is motivated above all by sheer biological instincts and drives and, socially, by the determinants of economic interests.

It is obvious, however, to anyone who thinks beneath the surface that materialism is utterly untenable as an explanation and interpretation of reality. For how can material forces of themselves, without the capacities of mind or spirit, having nothing in them of direction or of purpose, how can they produce an order of coherent (universal) unity? How can that which is blind give birth to sight? How can a dark force, sprung from blind chaos, set the sun and stars shining with glorious splendor? How can wandering, stumbling chance become the immovable pillar upon which is grounded the sovereignty of causal law?

How DOES COMMUNISM attempt to bring about an ideal society of freedom? How does it go about it? It resorts to the hyperpotent magic of a newly-devised political apparatus, a supreme monopoly of power, the most ruthless machinery of repression and suppression welded into the mightiest organization of concentrated force and violence. Yes, violence, not sporadic and

individual, but continuous and persistent as a mass expression controlled from above; organized force and violence as the prime mover of historic progress. A class machine of power—the Soviet superstate—the dictatorship of the proletariat. What is that? You establish a regime that can be compared only with the bondage of Egypt and thus you pave the way for the ultimate classless society of perfect freedom. Is it not precisely like attempting to produce a race of high order geniuses by means of intensive breeding of very low rate imbeciles?

What is the dictatorship of the proletariat? It is, supposedly, the exclusive rulership of the working class, which should mean the overlordship of society by the *underdogs*—the submerged emerging to the top. But what do we see actually, in the Soviet Union? Is the working class in control? Absolutely not! Instead of a dictatorship of the proletariat, they have a *dictatorship of the commissariat over the proletariat*. A Red bureaucracy runs the country. A small portion of the working class, the aristocracy of labor, is dragged into the ranks of the ruling communist party, which is the power behind the long moribund Soviet facade of the state apparatus. The central committee, self-perpetuated, bosses the party. The political bureau dictates to the central committee. At the head of the political bureau, controlling it with an iron hand, stands the man of steel, Joseph Stalin—the super-top dog!

Let US NOW PASS to the sphere of communist economics. This is best expressed in one term—collectivism. All wealth has been collectivized or nationalized, and private property as the means of production and distribution has been abolished. Has the Soviet established a basis for economic equality? Not at all! In the Soviet today we find a mammoth pyramid (like under oldtime capitalism) of successive social categories in respect to wages, and salaries, piecework, and bonuses. The average worker gets 150 rubles a month, while the professional specialist gets 4,000 rubles a month. So where is the equality? Whatever equality there be it is an equality in poverty, but certainly not in wealth.

And how could it be otherwise, when the ideal of economic democracy is being realized by means of a political autocracy? Actually, Soviet collectivism regimented from the top is just another tyrannical economic machine, running parallel with and under control of the political machine of the slave state.

Thus over against the so-called jungle of unrestricted capitalist individualism stands the even more odious prison camp

of regimented collectivism. The question arises whether collectivism, in its form of bureaucratic regimentation, may not turn out to be a sort of universal tribalism, bringing about the utter subjugation of man to the clan on a world-wide scale?

WE NOW TURN to fascism. There is not much to be said about it in the way of originality. It is essentially a copy of communism in a different color. Instead of communism's *class struggle*, fascism pushes to the fore the *race struggle*—different races, different colors, different shades of color. But what is the heart of fascism?

In their ideals or ideology and in theory, the fascists also aim very high. For there never was a mass movement that did not professedly aim high. The core of the fascist idea is that nations should become self-sufficient (those unable to be self-sufficient are sub-nations to be ruled by the over-nations). What communism would achieve by internationalism, by creating a mankind united or a world Soviet, the fascists would achieve by autarchyism (national or racial self-sufficiency), climaxing in a racial world empire. They, also, at times proclaim the ideal of peace—in words. But, meantime, they are possessed by a mania of militarism. The fascists in this respect also, are like the communists, who the more they speak of peace the more they dream of war. Has not the last World War produced bolshevism, and will not the next great war produce the world revolution?

And the strange mystery of the thing is that with all their seeming irreconcilable hatred of one another, they have a great core of identity, both in their politics and economics, increasingly so in their economics. Is it possible that in essence fascism is communism from the top, while communism is fascism from the bottom?

The world is beginning to wonder whether Hitler is not the champion of a brown bolshevism and whether Mussolini is not aiming to achieve a black bolshevism? They are both already on a rampage of confiscation of private property. The capitalists in Germany today find that they are no longer owners, but merely agents working in technical positions for the absolute state. This is true also in Italy, and it is beginning in Japan. It is military necessity which is bolshevizing fascism. On the other hand, Stalin is beginning to produce a fascist bolshevism!

Now let us state the further deduction. If fascism is communism from the top and communism is fascism from the bottom, then *communism is but interna-*

*Former Press-Commissar of the Communist Internationale; author of *Utopia in Chains and Power of Evil*, etc.

tional fascism and fascism is but national communism.

It is amazing to see how much they have in common. They both are fanatic believers in organized force and violence as the lever of progress. The fascist party is only a copy of the communist party. In both cases what we observe is a militarization of politics. In practice, the dictatorship of the fascist party is only a disguised dictatorship of the leader, the duce, the fuehrer, which means the dictatorship of the all-highest top dog. A perfect parallel to the communist rule in the form of the Caucasian dagger made flesh, is the person of Joseph Stalin, the Red fuehrer.

As to their ideologies, they have plenty in common. They both hate God. They are both Satanic incarnations, only in different colors—red, black, and brown. Fascist philosophy is brazenly pagan. Communist philosophy is brazenly atheistic, God-denying and God-hating. They both hold in common the principle of the near-deification of the leader, of the superman, which must needs mean man against God, man independent of and opposed to God.

THUS WE SEE the three systems of our day arrayed against one another—capitalism, communism, and fascism. Capitalism is covertly pagan, fascism overtly pagan, communism militantly atheistic. But all three are based on the recognition of the paramount value of force and success—the worship of “go-getterism,” of survivalism, Darwinism *ueber alles*. The survival of the fittest is very often the survival of the slickest, of the most unscrupulously ruthless. Basically, as systems, they worship power, and glorify envy, jealousy, and rivalry.

“Drive your competitor out of existence! Undersell him and starve him!” roars the ambitious capitalist.

“Shoot, imprison, and exile!” yelp the communists and fascists.

But what does Christianity say?

Christianity speaks the words of Jesus, saying, “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you” (Matt. 5:44).

True Christianity is diametrically opposed to both communism and fascism. It is opposed to fascism’s doctrine of racism rooted in blood and soil. “For God so loved the world, that he gave his only begotten Son, that whosoever [of any race or nation] believeth in him should not perish, but have everlasting life.” It is also opposed to communism, not so much in its avowed aims, but in its abominable method of force and violence. For Christianity finds the panacea to all human ills in only one thing—in love, the miracle of Christ’s love resurrected in the hearts of men. God’s miracle of love for a fallen humanity brought Him down from heaven to be incarnate in flesh and to bear the sins of all; to be crucified and resurrected. The answer of Christianity is the power of love, operative through

our faith in the Son of God who “loved us and gave himself for us.”

The blood of Christ shed on the cross of Calvary is the universal solvent of all our problems. Yea, Christ’s blood is the genuine alchemy for the transmuting of man, the captive of Satan, into the loving and loved child of God. For only as children of God, and not as a species of animality, can we truly love one another and expel all the hatred from our hearts. I was a man of hate and by the grace of Christ I am become a man of love. I was a man of curses and through the grace of Christ I am become a man of prayer.

Just imagine, if instead of Karl Marx’s

Creation Groaneth

Romans 8:22

By MAX I. REICH, D.D., Chicago, Ill.

What are these groans that fill the air

As from a tortured beast,
The nations like a moaning sea
That cannot be at rest?

They are the death throes of a world

Fast ripening in sin,
Whose culture is but Babylon,
Whose glory, foul within.

But also birthpangs, bringing forth

The age so long foretold,
When heaven’s healing tenderness
Will this sad earth enfold.

All things in travail until now!

Yet purposeful the pain!
The birthpangs of the universe
Issue in untold gain.

communist manifesto preaching class hatred, and Adolph Hitler’s *Mein Kampf* inciting race hatred, Paul’s I Corinthians 13 would be read every day in all the public schools of Russia, Italy, and Germany! How different things would be!

WHAT IS THE GIST of the Christian answer?

It is, “In the beginning God.” All our strivings must have God motivating them to bring about a true realization of any worthwhile ideal. “Except the Lord build the house, they labor in vain who build it” (Ps. 127:1). That means that if there is ever to be achieved on earth an ideal society of the brotherhood of men, it will not be brought about otherwise than under the fatherhood of God! Only as children of one Father can we become united in a true brotherhood; and if under God, it must be under God’s law of love and not under the lawlessness of hatred, which is the rule of Satan, who is the power of evil.

God’s law of love, applied with utmost earnestness, gave victory to original

Christianity. The Christians of the first centuries overcame all opposition and won the world to their cause “not by might, nor by power,” but by the spirit of Christ. The Christians were thrown into the mouth of lions; they were sewn into the skins of snakes and cast into the stormy sea to be drowned. Yet they conquered Rome and Athens, the mighty kingdoms and empires of the time. How? Certainly not with forceful weapons which, beside all else, they were too poor to have among their very meager possessions. Indeed, they had no weapons other than their prayers. They converted their persecutors by loving them. They went to their doom with hymns and songs, without a murmur of hate but with a sincere prayer of forgiveness for their executioners. And love, feeble at first, finally conquered the very worst enemies of Christianity. Paganism surrendered not to force, but to Christ’s divine law of love.

WHAT ABOUT Christian economics?

It can neither endorse the jungle of unrestrained capitalist individualism (in its chaotic, competitive, and despotic monopolistic forms), nor approve of the prison camps of Soviet regimented collectivism, nor countenance the concentration camps of the fascist racial community of blood and soil (the blood of the battlefields and soil of the cemeteries). We as Christians may, however, recognize a definite measure of good in competitive individualism as well as in collectivism-totalitarianism. But these principles have to be redefined. In fact, individualism and collectivism contain each an invaluable attribute of life. Personality is the flower of individualism, and sociality is the healthy kernel of collectivism. God deals with each individual soul separately (“the soul that sinneth it shall die”) but also in its group relationship, “for we are members one of another” (Eph. 4:25). Foremost, Christianity has its axis and center, it moves, lives, and has its being, in a supreme personality—the divine-human person of Jesus Christ, the God-Man. On the other hand, “We, being many, are one body in Christ, and every one members one of another” (Rom. 12:5), and again Paul says, “Ye are called in one body” (Col. 3:15). Hence individuality and communality combined through the miracle of love only will give reality to a Christian economics and will make possible the achievement of a Christian social order.

But can the Christian social order ever be attained? It would require infinitely more than all the great social changes heretofore observed in history. All those so-called revolutions were fundamentally only exterior rearrangements or only external transformations, affecting human relationships on the outside, in the matter of ownership of things which are external. They produced in most cases only a mechanical shift of power from one class to another, but not involving an utter change in

(Continued on page 199)

"The Lie"

By REV. WALTER C. ERDMAN, Germantown, Philadelphia, Pa.

Part II

ANOTHER significant element in the preparation of the world to accept "the lie" is the rise of *militant atheism*. There have always been individual atheists, but atheism has never before been an organized force. Starting with the Marxian maxim that "religion is the opiate of the people," and given some justification for its activity by the historic failure of the Greek Church in Russia to teach or to illustrate the most elementary truths of apostolic New Testament Christianity, the communistic revolution has attempted to abolish God. There have been years of propaganda with the use of blasphemous posters, dramatizations, and radio talks. Direct instruction in atheism is given in the schools. Posters and postcards with caricatures of the Trinity are designed to ridicule God and to emphasize the self-sufficiency of man. A frequently recurring motif of the pictures has been that of Soviet youth defying and throwing out God. The Devil's lie has been accepted without qualification and quite literally. A godless generation has grown up which scorns and hates "everything that is called God."

If this activity were confined to one country engaged in a social experiment it would be sufficiently disturbing, but the organized movement is being industriously and insidiously spread throughout the world. Agents of the godless revolution are in every country. Their literature and propagandists are in our own schools. Their workers are worming their way into youth movements and into the control of youth programs. Their summer camps are full. Using the plea of American religious liberty they make organized fights in our courts in order to secure unhampered right to overthrow all religion. A world convention of international atheism was scheduled to meet in Moscow this year with representatives from thirty-six countries. No comment is needed on this rapid spread of "the lie." And it is significant that the third of the four fundamental postulates of the Association for the Advancement of Atheism is acceptance of the doctrine of materialistic evolution, a doctrine which has, according to their own claims, provided them with a scientific basis.

APORTENTOUS DEVELOPMENT OF our day is the rapid spread of *religious nationalism*. Anthony Eden referred to the fact that the worship of the state is becoming an established feature of life in non-democratic countries.* It is no anticlimax to mention this after pointing out the spread of organized atheism. There is one thing worse than getting along without God and that is claiming

to be God, asserting a human self-sufficiency that is practically a claim of deity. That is the final step in rebellion. That is the ultimate lie. Paul's "man of lawlessness," the head of the deceit-loving society he predicted, not only "opposes all that is called God," but "shows that he is God." "Ye shall be as God," said the tempter in his first effort to gain control of the race.

The "totalitarian state" is a modern concept. It is not merely political or economic, it is subtly religious. It becomes necessary for such a state to foster and popularize the idea of its sanctity and infallibility. The state that finds it necessary to control the thinking of its subjects, to "suppress dangerous thoughts," as they say in Japan, must necessarily control all religious thinking. Unless the state can establish a super-religion, under whatever guise, it cannot long continue. It must capitalize man's religious instinct, direct it into government channels, introduce worship of national ideology and of the state itself.

This explains the activities of official propagandists like Goebbels in Germany, Gayda in Italy, and government newspapers like the *Izvestia* of Moscow. Religion can be tolerated only insofar as it is completely subservient to nationalism. It is persecuted and "controlled" immediately when it suggests that God's will and revealed truth have any precedence over national ideology. Witness the statement of Alfred Rosenbach, the promoter of paganism in Germany:

"The Catholic Church and even the Confessional Church in their present form must disappear from the life of our people, and I believe I am entitled to say that this is also our Fuehrer's viewpoint."

In Soviet Russia, communism is already a religion, providing an outlet for the religious instinct in its practical worship of its dead founder, in submission to its living dictator, in its elevation of social theories above "all that is called God," in its hymns (albeit of hate and world revolution), in its dramatizations, and in its crusading spirit.

THE GERMAN STATE, as Dr. Rosenbach has clearly intimated, will only tolerate a Christianity that is completely subservient to the government program, that is willing to suppress Christian emphasis on love and liberty and truth as being inconsistent with the ideals of national supremacy to be built on ruthlessness, deceit, and force, a Christianity in which Christ must be forced into a Nordic mold and His teachings altered to suit the character of the national policy.

The leaders of the German people, a people who owe their common language, their unity, and their past progress to the

circulation of the German Bible translated by Martin Luther, have forgotten their debt to the Book, and in the grip of a "strong delusion" have gone back to paganism for their ideals. Over the portals of Heidelberg University the inscription "To the Living Spirit" has been erased and replaced with the words, "To the German Spirit."

In Germany this strong delusion is working out into a national paranoia which holds that nothing in science is true, nothing in art is beautiful, nothing in music worth preserving, nothing in literature worth reading, nothing in religion is to be tolerated that is not the product of the mythical "Nordic mind." And here is the climax of the delusion in the words of Prof. Arno Schmieder, of Leipsic, "The Nordic mind lives in God. He feels himself to be God. In his feelings and will he is God himself."***

Is it only a coincidence that it was in Germany that the application of the evolutionary theory to biblical criticism prepared the way for present conditions by producing a rationalistic theology and a discredited Bible? It was there that Nietzsche, combining the doctrine of the survival of the fittest with the barbarian idea that might makes right, set forth the idea of the superman which precipitated the first World War. And today Goebbels, arch-propagandist and controller of national thought, echoes Nietzsche's words with the cynical suggestion, "Important is not who is right but who wins!"

COMMUNISM, FASCISM, AND NAZISM are separated only superficially by definitions and economic theories. In their fundamental principles and in their relation to "the lie" they are all alike. All of them emphasize the sacred character of the state. All of them in behalf of nationalism, dramatize appeals to the religious emotions. None of them permit freedom of speech, freedom of the press, or individual expression. In all of them life is increasingly regulated and regimented, only permitted ideas are circulated, and thought is dominated by a radio propaganda that gives new significance to the phrase "prince of the power of the air." In all of them society is cowed and opposition silenced by some form of "the terror." In Germany it is by "protective arrests" and concentration camps; in Soviet Russia by the firing squad and mass "liquidation"; in Korea, under Japanese domination, by refinement of physical torture which does not kill but leaves the victims with shattered nerves and broken morale to be used by the police as "object lessons."

***From *Die Deutschen Schule Im Deutschen Staat*. Quoted by H. F. Armstrong, Jr., in *We or They*.

*The late Pope Pius XI called it flatly "Stateolatry."



Chicago's largest Christmas tree was formed by lighting the offices on 21 floors of the Palmolive Building on North Michigan Avenue

Religious nationalism in Japan involves no anachronism. There they are one step ahead of Europe in the acceptance of "the lie." There emperor worship is traditional, and though for a time it weakened under the impact of Western thought, it is again being carefully nurtured by the totalitarian group in control of the nation. "The unexpectedly early victory at Hankow," announced the minister of war, Lieutenant General Itagaki, "should be attributed to the august virtues of His Imperial Majesty."

Shinto is the ancestral religion of Japan. Shinto means "the way of the spirits." The Shinto shrine is dedicated to the veneration of the spirits of the imperial ancestors, which are believed to control the destinies of the empire and whose virtues are alleged to be incarnated in the living emperor, himself divine because the direct descendant of Amaterasu, the sun goddess. State Shinto is the recognition of this ideology. Participation in its rites is required of Japanese subjects, and with special emphasis in Korea where the population "must be nationalized." The constitution of modern Japan guarantees religious freedom and

cannot be amended. Embarrassed by the obvious conflict between the guarantee of religious liberty and required state Shinto, those in control have decreed that participation in the rites of state Shinto is to be regarded *only as patriotism*, although similar rites and the same recognition of the Shinto shrine when made in a private capacity is still religion. This extraordinary casuistry is a striking illustration of how men's minds work when they "do not receive the love of the truth," and of the international progress of "the lie."

State Shinto is an affirmation of the religious element in the national tradition. It may be proper to call this patriotism. To say that it is *only* patriotism is palpably untrue. The assertion is flatly contradicted by the very meaning of the word "Shinto." It is contradicted by the rites, which assume the presence of spirits, and by the required symbol, which is a miniature religious shrine. Miniature shrines are placed in government buildings, schools, places of public assembly, and on government war vessels. It is reported that in Korea these shrines are to be required even in Christian churches

and in private homes. The shrine is the symbol, as the fasces and the swastika (the broken cross!) are symbols of religious nationalism. Acceptance of it is required just as acceptance of a "mark" will be required by "the lawless one," whose coming can be more easily visualized today than even a decade ago. The definition that state Shinto is merely patriotism does not, of course, alter facts or change the character of Shinto. So far from distinguishing between religion and patriotism, it actually identifies patriotism with religion. Patriotism which must be expressed by a bow in recognition of religious ideology is itself a religion.

State Shinto is a superreligion labeled patriotism for popular consumption. Those who have so labelled it are scarcely ignorant of the integrating power of religious ideas under whatever guise they are set forth. The sinister and insidious thing is that the state should elevate one religion to a supreme position, identify it with the state, and then by specious definition require its acceptance. There is no alternative. Acceptance is required and the result is inevitable, and even intimated in Scripture. Acceptance of the sophistry that performance of religious rites is not religion but only patriotism when ordered by the state, opens the way for further thought-regimentation and for self-delusion on the part of those who accept it. Every individual who participates in shrine ceremonies is contributing, whether intentionally or not, to the building up of "the lie." He is helping to weave the international thought pattern that justifies "stateolatry." If the state has the right to identify its religion with patriotism, it has already put itself "above all that is called God."

CHRISTIANITY will be tolerated in Japan only if it accepts state Shinto with all its implications. Christians in Korea have been frankly told that it supersedes the first commandment. No discussion of the question is permitted. Outward conformity in Korea has been secured by terrorization. Strict censorship has prevented the truth becoming widely known in other countries. The casuistry of definition is backed up with the argument of "the terror." Religious nationalism and religious liberty cannot exist together.

Japan offers the most advanced form of religious nationalism. And in this Japan leads the way, because there the government is not hampered by Christian tradition, which must be broken through in the face of international disapproval, as in Germany and other European nations. The carefully nurtured ideas in Japan today are that Japan is a divine land, the people a divine people, the emperor a divine incarnation, and that the nation has a divine destiny, a mission to bring other nations under the benign influences of their guiding spirits. A combination of military power with a sense of mission is a dangerous synthesis. There are sinister implications in the common ideology of the

(Continued on page 192)

Moody Monthly

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The First One Hundred Books

for the

Bible Student's Library*

By REV. WILBUR M. SMITH, D. D., Chicago, Ill.

THE reader will easily understand that in a list limited to one hundred books of every phase of Bible study, one cannot name a separate commentary on each book of the Bible, indeed not on each book of the New Testament. As has been before remarked, with the Bible commentaries referred to above, Lange, *The Bible Commentary*, Matthew Henry, *Ellicott's Bible Commentary for English Readers*, Joseph Parker, and Alexander MacLaren, together with the works on the New Testament by Henry Alford and Marvin H. Vincent, as well as the *Expositor's Greek Testament*, the Bible student already has some nine commentaries on each book of the New Testament. After a man has been in the ministry for some years this is more than he will ever be able to use in his general work, though not more than he will need in some particularly prolonged study of a limited portion of the New Testament Scriptures.

For a study of the Epistle to the Ephesians, we recommend John Eadie: **A Commentary on the Greek Text of the Epistle of Paul to the Ephesians* (London, 1854, pp. xlv. 466). Many of the finest expositors of the last two generations have given us excellent volumes on the inexhaustible letter of Paul to the church at Ephesus, including two different volumes by H. C. G. Moule, one in the *Expositor's Bible* by G. G. Findlay, a volume by Charles Hodge, another by R. W. Dale, one by B. F. Westcott, and many others that we could speak of. Although Eadie's work was issued more than eighty years ago, it still stands as probably the most satisfying commentary devoted to a strict interpretation of the text. Hodge, who himself wrote a good volume on Ephesians, says, "This is a work of great research, and contains a full exhibition of the views of preceding commentators. It is an important and valuable addition to our exegetical literature." The learned Ellicott, who also wrote a scholarly volume on the Greek text of Ephesians, though not reluctant to point out Eadie's weaknesses, says, "I have never failed to give Professor Eadie's decisions my best consideration, and have been, in many cases, edified by the devoutness, and, not infrequently, the eloquence of his expositions." Eadie is not as well known among the ministers of this country as he should be, which is an additional reason why I am mentioning him here.

J. B. Lightfoot: **St. Paul's Epistle to the Philippians, A Revised Text with Introduction, Notes and Dissertations* (the first edition of this monumental work was published in 1868). The twelfth edition, which appeared in 1896 (London, Macmillan, pp. xvi. 250), is strictly a commentary on the Greek text, displaying all the massive learning for which Lightfoot was famous. There are two dissertations in this volume which make it doubly valuable, "The Christian Ministry" (90 pp.) and "Saint Paul and Seneca" (63 pp.) If one wants to get at the real meaning of the Greek words which Paul used in this epistle, he will be compelled always to consult this volume.

W. R. Nicholson: **Oneness with Christ, Expository Lectures on the Epistle to the Colossians* (1903, reissued by B.I.C.A., n.d.). Dr. Nicholson was a bishop of the Reformed Episcopal Church, and one of the most remarkable biblical expositors and preachers in our country of the latter part of the nineteenth century. There are, of course, greater commentaries on Colossians than this one by Nicholson, but in no other book in our language are there such wonderful expositions on certain passages in this epistle. If I had in my library all the general Bible commentaries of the New Testament mentioned above, before I purchased any other one volume on Colossians, I certainly would secure this one. These lectures came from the heart and mind of an intellectual and spiritual giant; they will communicate power and inspiration to everyone who carefully, expectantly reads them.

A VOLUME of 260 pages gives us no idea of the wealth of material that A. B. Davidson has packed into **The Epistle to the Hebrews, with Introduction and Notes* (Scribner's, New York, n.d., pp. 260, \$1.50). Davidson was the Professor of Hebrew at New College, Edinburgh, and undoubtedly the greatest Hebrew scholar in Great Britain in his generation, and one of the most remarkable teachers of the nineteenth century. Personally, I think there is more helpful interpretation here than in any other commentary on Hebrews of its size in our language; it is simply invaluable.

Adolph Saphir: **The Epistle to the Hebrews, an Exposition* (n.d., many different editions, Gospel Publishing House, \$3.00 a set, two volumes, pp. 890). Though Saphir provokes us at times by evading many of the difficult exegetical problems raised by this epistle, and though he

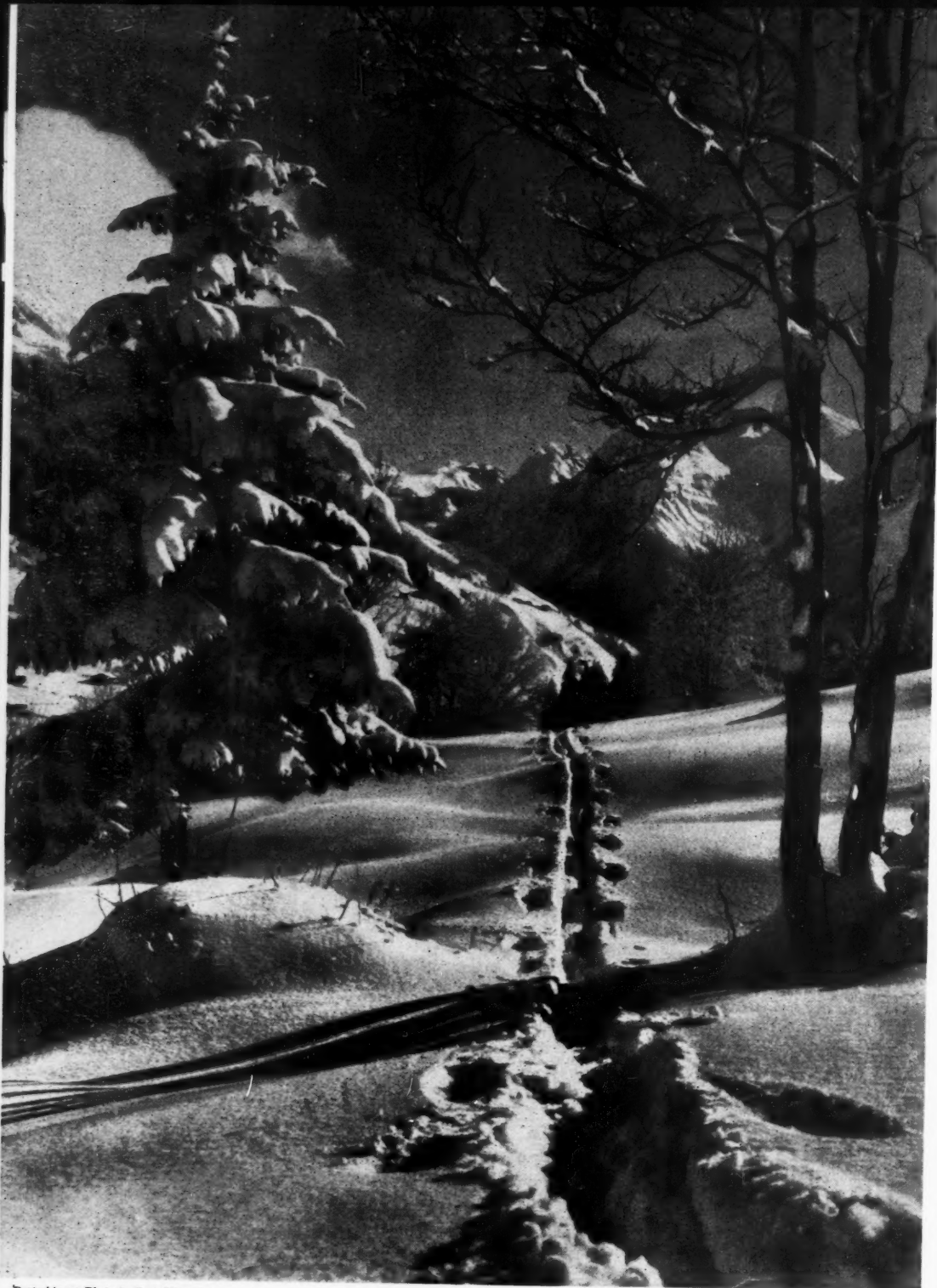
elaborates upon some less important matters, while severely abbreviating his exposition of some much greater matter, and though there are many repetitions in the book, still it is one of the finest expository works in our language, exceptionally rich from a devotional standpoint, and should stand on the shelves of every Bible student's library.

B. F. Westcott has also done a monumental work on *The Epistle to the Hebrews, the Greek Text with Notes and Essays* (second edition, London, Macmillan, 1892, pp. lxxxiv. 504, \$4.75). Delitzsch, too, has given us a massive work on this epistle in his *Commentary on the Epistle to the Hebrews Translated from the German Text* (Edinburgh, T. & T. Clark, 2 volumes, 1887). Perhaps Delitzsch's book is a greater work than the one by Davidson, but in this one place I am thinking, possibly the only time in all this series, of the virtues of compactness and conciseness, and also remembering that many who read these articles do not know Greek—the Davidson book requires no knowledge of Greek, but the Delitzsch work demands it. The most exhaustive work ever written on Hebrews is *The Exposition of the Epistle to the Hebrews with Preliminary Exercitations*, by that great Puritan divine, John Owen (published in 1680, and frequently reprinted, the edition in my library being published in New York, bearing the date of 1854, in 7 volumes, pp. 3969).

WITHOUT ANY QUESTION, the most important commentary on James ever issued is by Joseph B. Mayor: **The Epistle of Saint James, the Greek Text with Introductory Notes and Comments* (Macmillan, London, first edition, 1892, third edition, enlarged, 1913, pp. ccxcl. 299). When a minister comes to the time that he desires to expound this epistle, he will find Mayor indispensable.

B. F. Westcott: **The Epistles of Saint John, with Notes and Essays* (first edition, 1883, second edition, 1886, London, Macmillan, pp. xlviii. 378, o.p.). This work is somewhat similar to Westcott's monumental volume on the Gospel of John, though this is a commentary on the Greek text, with invaluable supplementary notes on some of the most important doctrinal subjects touched upon in this epistle, as, e.g., "The Fatherhood of God," "The Idea of Christ's Blood in the New Testament," "The Powers of Evil," "Saint John's Teaching on Creation," "On the Idea of Love," "Sin unto Death," "The Idea of Life," and then three long essays on "The Two Empires: The Church and

*Ninth in the series. The one hundred titles making up what we have called "The First One Hundred Books for the Bible Student's Library," are indicated by asterisks.



Bertschinger Photo in Spur Magazine

Klosters in the Grisons, Switzerland

December



Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. . . . Hast thou entered into the treasures of the snow? —Job 38:1-3, 22a.



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the World," "The Gospel of Creation" (46 pp.), and "The Relation of Christianity to Art" (44 pp.).

Robert S. Candlish: **The Epistle of John Expounded in a Series of Lectures* (Edinburgh, 1866, pp. xv.525). I was surprised in visiting one of the most important theological libraries in the Midwest, to discover that this book was not on their shelves, and I have been frequently amazed to find how few ministers, even those who have been preaching for years, have ever heard of this work. Candlish was for years the brilliant principal of New College, and minister of Free St. George's Church in Edinburgh. These lectures go to the very depths of the truths set forth in this precious, inexhaustible, and not always easily understood epistle of the beloved apostle. Some pages here seem to be almost perfect; the book will search one's heart, it will lift him up into new heights, where he will see with greater clearness than ever before some of the precious privileges and obligations of the child of God. It is a work to turn to frequently for inspiration and strength, whether one is studying in this epistle at the time or not.

HOW MANY VOLUMES have been written on Revelation! In my own library I have seventy-one commentaries, and I do not begin to have what could be called a complete collection of even the important works on this difficult book. One thing is certain, on no book of the Bible will commentaries be found to be so different and so contradictory as those written with the hope of interpreting the Revelation of Jesus Christ written by Saint John. By this I do not mean that we conclude we shall never know what the book means. In fact, I am quite convinced that if one will come to the book of the Revelation with an open mind, and with some sane, sound, dependable helps, written by men who really understand the great prophetic themes of the Word of God, there will be definitely revealed many needed and precious truths. There are, no doubt, many things in Revelation which we know today that the Church did not understand one hundred years ago; and as the time of our Lord's advent approaches, surely more and more new light will be thrown upon this concluding portion of His Word. Many ministers stay away from Revelation entirely (except for a few funeral sermons), and I suppose some will think my list is most unbalanced for omitting separate works on Paul's letters to Timothy and the Thessalonians and the two epistles by Peter, in order to include three out of the one hundred titles for separate works on the Revelation. However, there are great and wonderful truths here that we need to know, because many things are happening these days which cannot be understood in the light of God's purposes and plans except they are illuminated by the light that radiates from the inspired pages of this remarkable portion of the Bible. People everywhere are interested in this book, and in any series of Bible

commentaries it is unfortunate that the volume on Revelation is generally the least satisfactory.

AN OLD WORK, originally published in 1861, frequently revised, and brought out in a final edition in 1884, is **The Lectures on the Book of Revelation*, by William Kelly (London, G. Morrish, 1884, pp. xxxv. 502, \$3.00). Kelly was one of the finest Bible students of his day, and was frequently in correspondence concerning the Greek text of the New Testament with B. F. Westcott, and other Greek scholars of that time. He was a prolific but accurate writer. I must say that some of Kelly's writings weary me a little, but the one on Revelation is really exciting, and at times startling. I do not think that any one man saw, eighty years before our time, the things which would come upon the earth quite as accurately and clearly as Kelly saw them.¹

"The following paragraph from this work on the character of and importance of the book of Revelation probably ought to find a place right here, for, possibly many will never see this paragraph unless it is here quoted:

"Allow me to repeat that it is chiefly the influence of prejudice, with which persons approach the book of the Revelation, that makes it appear so difficult. People say that so many good men have made mistakes in interpreting it, that there is no sure way for the simple to take it up profitably. But this is to the dishonor of God; for He has given the book to be understood by His people at large, peculiarly commending it to His servants. Special promises of blessing He attaches to such as read, hear, and keep it, foreseeing the delusion abroad with regard to its obscurity. But why is it the Devil's object to hinder people from reading this book? Why is it that, in what are called Christian churches, every other part of the Bible is read, while the book of Revelation is scarcely looked at? Even the Apocrypha is read by some, while of the 'true sayings of God' only a few fragments here and there are used for public services. The reason is because there is no book in the Bible that Satan fears more, and justly too. It announces first his sure humiliation by angelic power, and then his destruction afterward. Other books show his partial temporary successes; this dwells on his overthrow, and therefore must he dread it. Again, if you have here the account of God's putting down Satan, you have also very fully brought out the awful height of power to which he rises before the end. For the divine principle is never to judge evil until it has rejected all the patience of God, abused His goodness, and become thoroughly unbearable. Had Christians felt that Satan's object was to conceal his own wiles, and power, and ruin, by leading them to neglect this book, they might have been more on their guard. But this is the last thing he wants people to suspect; for then they at once get upon the ground where the Spirit of God can lead them on; whereas, if they assume that the book is so dark as to be practically unintelligible, they are so far exposed to his delusion, though God is faithful, who will not suffer them to be tempted above that they are able" (William Kelly, in *Lectures on the Book of Revelation*).



William R. Newell: **The Book of the Revelation* (Scripture Press, Chicago, 1935, pp. 404, \$1.50). Mr. Newell has for forty years been one of the outstanding Bible teachers of America. This work is the result of years of careful study, and of a good knowledge of the Greek text. He has read almost all of the important literature on Revelation, but, at the same time, is dependent upon none of it. There are some new things here, not found in other books, and there are also, of course, a few things here with which one will not agree. An excellent introduction, up-to-date, abreast of the best thinking of our time, this volume is worthy of careful study.

PERHAPS the best known work is **The Apocalypse, a Series of Special Lectures on the Revelation of Jesus Christ*, by J. A. Seiss (published in 1869, and reprinted again and again in many editions, the best of which is probably the tenth edition, in 3 volumes. The tenth edition alone had a printing of 5,000 sets; Approved Books Store, Philadelphia, \$3.50). This is the most famous expository work on Revelation in our language, and no minister intending to preach an extended series of sermons from the book of Revelation can afford to be without it. I believe that we know some things more accurately today than were known in Seiss's day, and naturally, many will not be inclined to agree with a few of his interpretations. However, the work is sane, suggestive, reverent, and, on the whole, dependable. There is no man in the English world today, as far as we know, the pastor of a church as Seiss was, who is equipped both with a knowledge of the Word and a gift of oratory, to deliver such a series of lectures.



Instruction and illumination are methods used by the Holy Spirit in ministering comfort to the discomforted children of God. Very much of the darkness and gloom of life arises from lack of knowledge and from the perplexity which is the outcome of such lack. We are able only to discern "the things that are seen," and hence are troubled. The Holy Spirit brings to our remembrance the reality of "the things that are not seen," and comforts us by clearing our vision.—Stuart Holden.

When the soul, thirsting after God, reads the words, "Ho, every one that thirsteth, come ye to the waters . . . buy wine and milk without money and without price"; when the burdened heart and oppressed conscience reads the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," the words are breathed again by the Spirit. It seems as if the ink was not yet dry, and as if the warm breath of eternal love, from which these promises flowed, was even now quickening and consoling the troubled soul. The Spirit makes the Scripture a living Word. The Spirit breathes here as in no other book. He makes the writing spirit and life, and man lives by it.—A. Saphir.

What Is the Gift of Tongues and for What Purpose Given?*

By C. E. PUTNAM, Lakeland, Fla.

IN Mark 16:15-18 the Lord told the eleven disciples what to preach and said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe." ("Sign" means "a miracle intended as proof of something else"—Webster.) What were these signs, who wrought them, and for what purpose did the Lord perform them? Verses 17, 18, 20 answer clearly, enumerating the five signs—"In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

No church organization that we know of claims to have all these miraculous or sign-powers today. None "cast out devils," "take up serpents," "drink any deadly thing" and suffer no harm, but we do have those who claim that the Lord still grants believers power to heal the sick if they have enough faith, and those who teach that when you are born again you will speak in tongues.

Are miracles and signs needed today to confirm the Word, to enable us to know that the messages of salvation when preached from God's Word are true? They certainly were needed in that day, for the Gentile hearers had no means of testing the truth preached. They did not even have the Old Testament, and the New Testament was not yet written. But today we may have both and their author, the Holy Spirit, and if we will do our part—"search the scriptures," "study to show [ourselves] approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," and then willingly receive it and strive daily to live and obey it—we can know without confirming miracles and signs that the gospel is a message from God. Neither is it required that we be educated in worldly wisdom to possess this knowledge. We need no added sign evidences.

THUS WE CAN readily understand why the Lord is not using those powers today as He did then to confirm the Word. They were much needed in that day, but not in enlightened civilized nations today. In heathen lands where the natives have not these means of knowing, we find some missionaries whose preaching of the gospel has been thus confirmed by the Lord with signs and miracles. The Lord even today can

and does confirm the preaching of the Word, "bearing them witness" with sign-gifts of the Spirit, where He sees it is needed. But these sign-gifts were always given "as he will" (I Cor. 12:11), "according to his own will" (Heb. 2:4). Is it not clearly revealed in the Word that the use of this confirming power of miracles, signs, and the Spirit gifts, and when and where to be used, are all entirely in His power and control, and are given "severally . . . according to his own will"?

We believe in present day scriptural bodily healing, not through sign-gifts, but by praying for the healing of the sick, "according to his own will," and, as the Master prayed, "Father, if thou be willing, . . . not my will, but thine, be done" (Luke 22:41, 42). "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us" (I John 5:14). And we know from both observation and the Word (if we are willing to receive and believe all of it) that God does not always heal bodily sickness in answer to prayer, but He always forgives the sins of a true repentant (II Sam. 12:13, 16, 19. Read with profit vv. 1-23). Yet He may will to heal (if it is for the best) in answer to prayer (Isa. 38:1-5; II Kings 20:1-11). God knows what is best for all of us and answers prayer accordingly (II Chron. 32:17-26; II Cor. 12:7-10; James 4:3-7).

WE SHALL NOW examine the ten places where "tongues" is found in the book of Acts. In Acts 1:19 "tongue" refers to an understandable and used language of Jerusalem.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them" (Acts 2:3). "Tongues," as used in this verse, must refer (as explained in v. 6) to speaking powers through many tongues, that is, many languages. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language" (vv. 4-6). Does not verse 6 compel us to believe that "other tongues" in verse 4 means the various languages of these devout men of other nations who were dwelling in Jerusalem? It says definitely "that every man heard them speak in his own language." Hence "other tongues" must mean "other languages."

"And they were all amazed and marveled, saying one to another, Behold, are

not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" (vv. 7, 8). The marginal translation of "tongue" (v. 8) is "language." These apostles were all of Galilee and spoke naturally the Galilean language, hence the great amazement to hear them speak in the language "wherein we were born" in these various nations. "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God" (vv. 9-11). Again we notice that "tongues" (v. 11) also has a marginal translation "languages." These Galileans, who were considered an uneducated and ignorant class of people, were given power to speak "the wonderful works of God" in at least sixteen foreign languages that could be understood by the foreigners dwelling in Jerusalem. No wonder "they were all amazed, and were in doubt, saying one to another, What meaneth this?" (v. 12).

The last use of "tongue" in this chapter reads thus: "Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope" (v. 26). The meaning of this word in this chapter is definitely shown to be understandable, rejoicing words.

THE SECOND USE of tongues-sign was among Gentiles. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10:44-47). Do not these verses reveal to us that the purpose of the sign-gift of tongues at this time was to further convince Peter and the other Jews accompanying him, that the new birth baptism of the Holy Spirit (John 3:3-7) was for the Gentiles as well as for Jews, and in truth "that God is no respecter of persons" (Acts 10:34)? It was Peter and the Jews with him who "were astonished."

When there was a great revival and outpouring of the Holy Spirit down in the city of Samaria, as recorded in Acts 8:14-17, no sign-gift of speaking in tongues (different languages) was given.

* Copies of this article, also *Jehovah Witnesses, Russellism, Rutherfordism—Are They God's Prophets?* may be obtained in tract form for free distribution by addressing the author, 322 N. Tennessee Ave., Lakeland, Fla., or The Stone Press, Randleman, N.C.

Can we not see clearly why God "according to his own will" confirmed Peter's preaching in Cornelius' home before both Gentiles and Jews (speaking in different languages) with the tongues gift-sign, but confirmed Philip's preaching in Samaria (all the hearers speaking the same language) not with the tongues-sign, but with great miracles of healings and the casting out of devils? Surely, God knows best when and how to confirm the preaching of His Word, and therefore He did it "according to his own will."

Acts 19:1-20 gives a record of the opposition and difficulties Paul had to meet at Ephesus. Study these verses and you will discover that the Lord was pleased to confirm Paul's faithful preaching of the Word under difficulties and dangers with great and "special miracles" and signs and wonders and judgments, using the tongues-sign (v. 6) the third and last time in the formation of the early Church, as far as is recorded in the book of Acts. Nor do we find any church at any time or at any place thereafter attempting to practice the use of this tongues-sign evidence to confirm the Word, except the church at Corinth. And Paul rebuked their ignorance and false ideas and wrong understanding of its purpose and use in the church. And this was only one of many errors in doctrine and worldly ways of living with which carnal and fleshly-wise members troubled this church. Paul wrote three letters to this church. The first letter was not handed down to us, but we know the church's condition from the two we have received (see I Cor. 5:9; II Cor. 13:1, 5, 10).

We see also that these men, about twelve (Acts 19:1-7), who knew only of John's preaching and baptism, were ignorant of the Spirit and in need of the greater baptism. So God was pleased to confirm, as He did in Cornelius' house, the preaching of Paul by conferring on them both the gift of the Holy Spirit and the ability to preach in other languages. Many languages were found in Ephesus, as we may know by the study of this entire chapter. Hence the value of the gift of tongues-sign to confirm this preaching.

Again we ask, Why did God use the sign-gift of tongues (languages) to confirm the preaching of the Word by His faithful servants these three times only (Acts 2:4-6; 10:44-47; 19:6)? Can we not see the significance of the environments mentioned and be willing to believe that God knows best? And therefore He confirmed the preaching of His Word when necessary by "signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will" (Heb. 2:4), and the diversity of these gifts He bestowed "dividing to every man severally as he will." All gifts are not given to any one man, or any one gift given to all men. No one can doubt that "Hebrew tongue" means the Hebrew language in Acts 21:40; 22:2; 26:14.

If we are honest with the Word we must recognize that in the ten times (five times in ch. 2) these words "tongue"



The White House Christmas Tree Decorates the East Room

© Acme

and "tongues" are found in the book of Acts they mean a language that can be understood (Acts 2:6).

WHY THESE SIGNS (miracles), and for what purpose? Observe that Mark 16:17-20 gives us clear and definite knowledge concerning their purpose. "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Is it not positively stated that the Lord, through the apostles, performed these miracles (signs) for the very purpose of "confirming the word" which He commanded them to preach?

To confirm the Word of God spoken by His faithful messengers is definitely shown to be the prime purpose of miracles and signs in both the Old and the New Testament preaching. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers mira-

cles, and gifts of the Holy Ghost, according to his own will" (Heb. 2:2-4). The gift of tongues (speaking in a foreign language) seems to have ceased or was so minor that it is not here named. But notice how clearly it is stated that these signs, miracles, and wonders were God's means of witnessing to their preaching. "And was confirmed unto us by them," by the miracles and sign-gifts given them by the Lord to perform for Him.

The gift of tongues (speaking in a foreign language) was not given to all born-again believers, but with all the other eight gifts it was given "according to his will," "dividing to every man severally as he will" (I Cor. 12:7-10, 28-30; Heb. 2:2-4).

Paul gives us the true relative value of these two gifts, prophesying and speaking in tongues (I Cor. 14:5, 19, 39). We see conclusively that the gift of tongues is not for believers, but to convince unbelievers (I Cor. 14:22). And for a church of true believers "they shall cease." Paul makes this so harmoniously clear:

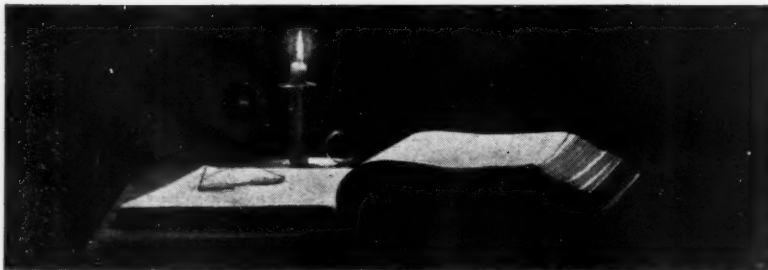
"Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but

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Christ and Antichrist*

Let's Go Back to the Bible

By REV. WILL H. HOUGHTON, D.D., Chicago, Ill.



Courtesy Christian Herald

OF ALL THE phenomena which might be foreign to the pattern of the present age, the emergence of the dictator is the strangest and the hardest to reconcile to an evolving society. And yet the appearance of an ambitious world leader and the general expectation of the people that such a leader would appear, have drawn parallel lines through universal history. There seems to be an innate idea that somewhere, sometime, there must appear a righteous man, wise enough to solve the world's problems, and strong enough to conquer every enemy of righteousness. The more confused the state of a civilization, the more pressing the demand.

The historian sees in today's acceptance of uncrowned monarchs a reverse to earlier ages. Man has had a tremendous struggle upward from absolute monarchy, through limited monarchy, past the stages of representative government, on to a democracy. The democracy found full flower in giving the franchise to women. Apparently there is nothing left in political form to be tried.

But in the midst of a boasted democracy, the world awoke one morning to the discovery that men after all had fought to possess something they didn't want, and democracy was thrown on the scrap pile, while out from the bottom of the heap the old rusty absolute monarchies appeared. These were modernized, streamlined, air-conditioned, with Neon lights where the royal jewels used to glow. The divine right of kings is gone, and seemingly in its place is the divine right of paperhangers!

UNDoubtedly, a disordered state of society contributes to the demand for a dictator. How frequently during the past ten years, in our own country, have we heard from irreligious, though not always irresponsible persons, that we needed a Hitler or a Mussolini. When the moral truths which have held a nation together lose their power, men begin to look for a rallying place. Cut

adrift from righteousness, they have no anchorage and no security. Then in desperation they blindly reach out with the thought that it might be easier to find an incorruptible man than to expect to find an incorruptible electorate.

After all, men have their choice of two things in the long run. They must be governed by moral truth, or they will be governed by despotic power. When a nation becomes corrupt, her liberties degenerate into the privilege of the influential or the power of the largest number of votes. Then equality becomes factional, and groups bitterly fight each other for control. Then the nation reaches the place where nothing but the mighty hand of despotism will restrain the merciless self-seeking of men.

THE MEN who during the past appeared on the world stage to play the part of dictator have manifested amazing skill in the technique of government, and seemingly, for a time at least, a genuine interest in the welfare of the people. Julian the Apostate, for example, was far more than clever, and displayed real zeal for the public good. Napoleon, in thinking of history's comment on his career, said, "What will never pass is my book of laws. My code has had more effect than any civil code before it, and crime has decreased under my rule."

In recent times, Mussolini has been quoted in this fashion, "As if a revelation had come to me, I realized that by violence, by sacrifice, by blood, it was necessary to establish an order and a discipline for the masses."

Yes, the dictators emerge in an age of half light, when men mistake shadows for substantial forms, and when in complete disillusionment they prefer anything to what they have.

One of the former students of the Moody Bible Institute, who is now continuing his studies in a state university, wrote me recently concerning the remarks of his professor of sociology in the classroom and in conversation. This

university teacher stated that to avoid a chaotic period that would be a throw-back to a condition worse than the Dark Ages, this world would shortly have to have a highly co-operative state of brotherhood. He could see no other alternative. He also stated that the majority of present-day sociologists were of a similar opinion.

"After class," wrote the student, "I asked him if this would not mean practically an absolute dictatorship, and he replied in the affirmative, but that he would not state this publicly in class." Later the student wrote, "In all fairness, the professor did not state this as his desire, but he was simply endeavoring to interpret social trends."

To survey the lands and literature where there has been through the ages the expectation of a great ruler, wise enough and righteous enough to be trusted, would be to journey the world over, for the hope is well-nigh universal. Our Jewish friends are not the only religionists to hold the expectation of a coming Messiah. Mohammedans teach the coming of such a Messiah, and they point to the Golden Gate in Jerusalem which has been closed for centuries, and say it will remain closed until it opens to welcome God's world ruler. This expectation, in some form, definite or indefinite, crude or well-formulated, is found everywhere in the world of religion.

I wonder if it is possible to explain this phenomena apart from two clews. The first is that the revelation of God's purpose in a Messiah was given anciently, before the promise to Israel. Undoubtedly, there are evidences of a primitive revelation. This is indicated in the resemblance to Bible truth of some fragments of tradition, mythology and astrology. Apparently God gave an early revelation, which though widely disseminated has been corrupted. The Bible is not an evolution from these myths. The myths are a devolution from revelation.

THE OTHER CLEW may be in the fact that intuitively men feel the necessity of God's intervening directly in human affairs. Perhaps this is based on a haunting memory. Man once had fellowship with God, and separated himself from God through sin. It may be that buried deep in the breast of the race is this dim knowledge and the yearning for the restoration of fellowship.

Now all of these expectations of a world leader have biblical foundation. The Messianic hope is carried from Genesis on to its full realization in the last book of the Bible. Can any rational being deny the uniqueness and inspiration of the Bible, in the light

*Broadcast over radio chain on November 19, 1939.

of the fact that forty men on three continents, over a period of sixteen hundred years, without co-operation or collusion, could give such a complete story of what God intended to do?

WHEN ONE opens the Bible, immediately following the story of the creation of man and his fall, we run into the promise of another Man who would redeem man from the fall and restore the creation which had been marred by the fall. That Man is pictured in type and promise, in symbol and prophecy. From Genesis on through the Old Testament books, the glimpses of the promised One are fragmentary and progressive. These glimpses indicate that the mission of the promised Man is twofold—first to die in the place of sinful man, and thereby make it possible for a righteous God to maintain His character and position and yet receive unrighteous men. This, Christ accomplished at His first coming by His death on Calvary. According to the ancient promise, the other phase of His work is to overcome evil itself and to set a disordered world in order.

The sequence of these two events is pictured in creation itself. In Genesis 1: 27, 28, we see God creating life and then directing the creatures of His creation to replenish the earth and have dominion. Here is the formula: first comes life, then comes order. In creation God gave life; that of necessity is first. Then He gave plans for the control, for the orderly progress of life, and that means government. This is the divine plan, but man by his sin brought death and chaos. Now Christ came the first time to bring life. He comes the second time to bring order, or government.

Though the Church of Christ is right in emphasizing the death and resurrection of the Saviour, it is wrong in not giving more attention to the fact that many of humanity's hopes cannot be realized apart from the return of Christ. Sometimes the Christian speaks with pity of the Jewish contemporaries of Jesus who couldn't see in their Old Testament Scriptures the promise of a suffering Saviour, but the Jew of our day who believes the Old Testament might well say to that Christian, "But why do you not see the promise of a conquering Messiah?" The two lines of prophecy are carried all through the Old Testament, and when Jesus was nearing the cross, He said, "I will come again" (John 14:3). After His resurrection, when He stood on the Mount of Ascension, as He was taken up, two men in white said, "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

IN A RECENT important book, *Days of Our Years*, the author tells of an experience he had in Palestine in 1938. He had spent some time there and was outspoken in his interest in the Jew, in opposition to the Arab. One day two Jews waited on him at his hotel: "We are cabalists" (this is a technical name

for a member of a Jewish theosophical system supposed to have been handed on by word of mouth all the way from the patriarchs and prophets). They said, "You are a real friend to the Jews, and we want you to do us a favor. Leave the Holy Land at once."

Naturally he was surprised. But they continued, "We have a prophecy which says there will come a day in which three rabbis will be slain in the South. Well, three rabbis were just slain by the Arabs at Hebron, and Hebron is in the South." "Then," says the author, "they came closer and whispered, 'Our prophecy says that seven times seven weeks after the slaying of the rabbis Messiah will come, but in the interval the Jews must suffer as they never suffered before. And,' these visitors continued, 'they must suffer until their cries of pain are heard in heaven, until the Eternal One takes pity on them. Please go away, and do nothing further to alleviate the suffering of our people. Don't stand in the way of the Messiah.'"

HERE IS A FINE modern illustration of the persistence of the Messianic expectation. It has appeared again and again to manifest life and then die, only to live again. Historians and philosophers may attempt to explain it, but they cannot deny its continued resuscitation.

In the Bible's picture of the great struggle between good and evil, between God and Satan, there are indications of Satan's design as well as of God's plan. With the presentation in the Scripture of the Son of God, the Saviour of men, the Prince of Peace, the Christ, there are gleams of light here and there which allow us to see that Satan, the great counterfeiter and imitator of God, will one day present the supreme imitation, the counterfeit Christ—the Antichrist. Perhaps it is significant that some of these who have held attention as world rulers, and who may be in themselves a kind of composite picture of the evil world ruler to come, have, while denying God, manifested an interest in and relationship to an invisible realm. Why is it that Roman Caesars and emperors like Napoleon have had the conviction, in which their followers have joined them, that they were men of destiny? Why do some of the present uncrowned monarchs consult astrologers and spooks as to their invisibly inspired program? Is there not the feeling in leader and followers of supernatural appointment?

During the past summer a university president, returning from abroad, and discussing one of the present European dictators, said,

"It is apparently well known that he is constantly in consultation with five astrologers, who are reading to him the signs of the stars, and telling him what lessons those signs have to teach. At the present time, the advice of these wise men is that the climax of his career will come early in September, and that whatever he is to do to add to his fame must be done before that date." The university president added, "This may sound like nonsense, but it

is the sort of nonsense which may easily give to modern civilization another terrific shock."

And now September has rolled off into history, and we know what has happened.

Another writer, who would not by any stretch of the imagination be considered a believer in revelation, said the other day,

"What is occurring on the world fronts today is a wrestle of two ideas, to the death of one of them. The so-called totalitarian states know exactly what they want, and they have a mystical driving power to carry them to their goal."

A British writer, who is not known for his faith in the Bible, recently wrote:

"Men are being poisoned by false ideas and wrong ideals, as well as nourished and refreshed by the truth and grace of Christ. But the term which is current in Continental writings, and is being adopted by some writers in this country is 'demoniac.' The injustice, cruelty, and violence, which are spreading like a pestilence over the world, seem inexplicable by human nature, character and conduct, and appear to disclose some power or powers of evil that have gained control of men and are inciting them to this extraordinary wickedness."

Here is outside testimony to the probability of this conflict's being involved with an invisible realm. The Bible gives us intimation that this conflict will continue until its culmination in the overthrow of Antichrist by Christ Himself.

The beloved apostle John, who is famous for his emphasis on love, has this to say about the Antichrist: "And as ye have heard that antichrist shall come, even now are there many antichrists. Who is the liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son" (I John 2:18, 22).

Here the apostle tells us that there is a present spirit of Antichrist which finds its full expression in an actual person so named. According to the apostle, all of the modern denial of the claims of Jesus, even though the denials are by religious men, are expressions of the spirit of the Antichrist. It is evident that saying nice things about Jesus does not make a man a Christian. Men may praise His character and deny His claims. Perhaps they have not stopped to think it through, but the effect is they have tried to make Him a liar. The apostle says the Antichrist is *the* liar, and the denial of Christ is the substance of *the* lie. All the spirit of unbelief—the denial of the Bible, the rejection of Christ, the dethroning of God—all of these are expressions of the spirit which finds its final home in the Antichrist.

OF COURSE, the Antichrist does not first appear to be at enmity with God and righteousness. One of his chief characteristics is that of the deceiver, and he is willing to pretend to anything to gain his own ends. The continued appearance of a man to be the temporary hope of men, indicates not only that to which I have referred, the intuitive feel-

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THE American Bible Society reports from its exhibit in Communications Building at the New York World's Fair, that if all the Scriptures distributed by the Society throughout the world during the past year were piled up in the World's Fair grounds the height of the column would be approximately 151 times that of the 700 foot Trylon, or more than twenty miles high. This represents 6,970,757 volumes in 63 languages and dialects.

These Scriptures were published in 174 languages and dialects and in various embossed systems for the blind. They were distributed from twelve centers in the United States—New York, Philadelphia, Baltimore, Richmond, Charlotte, Atlanta, Cincinnati, Cleveland, Chicago, Denver, Dallas and San Francisco.

They were also distributed in forty countries from the Society's agency headquarters in Cuba, Mexico, Cristobal, Peru, Argentina, Brazil, Syria, Egypt, the Philippine Islands, Siam, China and Japan.

Distribution work was carried on by 3,430 persons engaged under the auspices of the Society, which has its headquarters at Park Avenue and 57th Street, New York City.

The American Bible Society has another exhibit at the San Francisco Fair. Universal Bible Sunday will be observed this year on December 10.



"The Lie"

(Continued from page 184)

"Rome-Berlin-Tokyo axis."

Religious nationalism in Japan is not, however, the final lie. It is an illustration of it. And the kind of thinking which makes it possible there will have its influence in producing the world-wide mass thinking which leads up to the acceptance of "the lie." "The lie" itself will doubtless be a product of Christendom. Japan has never ceased to be pagan. "The lie" is to be a development of apostate Christianity, a rejection of God in Christ and of God Himself. "Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son" (I John 2:22, R.V.).

The amazing rise of dictators is a phenomenon of our day and time. The literature of fiction contains nothing to surpass the incredibly fantastic careers

of a Hitler, a Mussolini, or a Stalin. Yet these men hold the destinies of Europe, perhaps of all the world, in their hands. There is something sinister and suggestive in their simultaneous appearance. The indifference to any moral codes that marks their activities shows their relation in character to the "lawless one" of the apostle's prediction. Lawlessness under the phraseology of law is characteristic of the totalitarian states. Morally and politically, the setting has been prepared. The culmination of "the lie" cannot be far distant. When a propagandist can say, "The Nordic, in will and feeling, is God," it will not be long until the head of a Nordic state will feel justified in "exalting himself above all that is called God" and in "setting himself forth as God." "Stateology" logically requires worship of the visible head of the state, whatever his title.

It would take us into the dangerous field of human prediction to attempt to suggest the political combinations that will produce the superdictator, the recognized head of organized hostility to God, "even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved" (II Thess. 2:9, 10). It is not without significance that even the political alignment mentioned above brings together a pagan government with its spirit and emperor worship, a Nordic dictator who prefers paganism to Christianity and consults astrologers, and a fascist, also interested in divination, who feels himself superior to all religion. Whoever he will be he will appear suddenly "in his own season." He will effect Satan's purpose and cause men to believe "the lie."

It is worthwhile to study carefully the elements of "the lie," their rapid development in modern thought, the immense impetus given to them by the theory of materialistic evolution, their practical expression in indifference to God's Word, in organized atheism and in the religious state. Faith in the Bible is strengthened when we see its inspired predictions unmistakably working out. *An understanding of the underlying Satanic purpose in the currents of world thought enables us to be on our guard against deceptive trends.* Knowledge of what is to be expected, keeps us from misguided optimism. We will not be puzzled by the "new morality" when we see it as part of the "mystery of iniquity." The visible results of accepting any form of "the lie" should lead us to a deeper desire to know the truth in all its relations. It brings to us more vividly the coming of the Lord in glory and the nearness of the time when He shall destroy the "lawless one" with the breath of his mouth and the brightness of his coming (II Thess. 2:8).

There is a challenge for us in the progress of "the lie." We must show the world that a life based on the eternal truth of God is better than that based on any form of "the lie." We must have the unassailable spiritual experience that

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Greek Word Studies

By Kenneth S. Wuest

THE PURPOSE OF CHRISTIAN SUFFERING

1 Peter 1:6-9

These verses sum up the subject of the purpose of Christian suffering. The word studies are as follows: "Wherein" is from ἐν ᾧ, a temporal phrase referring back to "in the last time" of verse 5. That is, at the last time, namely, when we receive our heavenly inheritance, we shall rejoice. The words "for a season," are from ὀλίγον, which means "a little while." This life is just that in comparison with eternity. "If need be," is from εἰ δέον, the statement being not affirmative but hypothetical, that is, if need should arise for suffering, or if it be God's will. It is not said that it will be. While there is suffering in every Christian's life, yet the days of sunshine are more in number than days of storm. The word "temptations" is from πειρασμὸν, which refers to both times of testing and solicitations to do evil. The word "trial" is from δοκιμὸν. The verb of the same root means "to approve after having tested." Here the meaning is that, in the furnace of these afflictions, our faith is being tested in order that it might be approved by God as genuine God-given faith, this smelting process purifying it at the same time.

The words "being much more precious" refer not to faith but to trial. That is, the process of testing a Christian's faith is far more important and precious than the process of assaying precious metals. Gold perishes, an approved faith is for eternity. The words "though it be tried with fire" go back to "gold," as the grammar indicates. The word "seen" is from ἰδόντες, an aorist participle, this tense referring to the fact, not to the process, of an action. We have never had a glimpse of our blessed Lord, yet we love Him.

The fuller translation of this section is as follows:

In which last time ye will rejoice, though at present if it must be so for a little time, ye have been put to grief in the experiencing of many kinds of testings and temptations, in order that the approval of your faith, which faith was examined by testing, that approval being much more precious than perishable gold, even though that gold be examined by means of fire, might be found to result in praise and glory and honor at the time of the revelation of Jesus Christ, whom not having had a glimpse of, ye love because of His preciousness, in whom now not seeing yet believing, ye will rejoice with an inexpressible and glorified joy, upon the occasion of your receiving the promised consummation of your faith, which is the final salvation of your souls.



All the world is but an orphanage, so long as its children know not God as their Father.—Luther.

December, 1939

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Youth Page

Elizabeth Andrews Houghton

THE MESSAGE OF BETHLEHEM

By Daniel H. Flynn, Baltimore, Md.

If Christmas tells us anything, if Calvary tells us anything, if the empty tomb tells us anything, it is that salvation is not a cheap thing. It costs us nothing, it cost the Lord Jesus Christ everything. Therefore, I should not only believe Him, but by His grace surrender all to Him.

The Message to the Shepherds

The Word tells us that shepherds were keeping watch over their flocks by night, and suddenly an angel of the Lord stood by them and they were sore afraid (Luke 2:8-20). Possibly this angel was Gabriel, who spoke to Joseph warning him not to be concerned about Mary, who was soon to become the virgin mother of Jesus. It was Gabriel who spoke to Zacharias, and also to Mary, telling her that the Lord was with her and that she was blessed among women. It is interesting to notice the reaction of the shepherds when they saw the angel.

Frequently people are unconcerned and careless about spiritual things and do not hesitate to boast of the fact that they do not fear God. They may be resting their faith in something that they might have done—good works or otherwise—but when these same people come face to face with death and have not tasted of the salvation which the Lord Jesus Christ offers to anyone who will receive Him, they react in most instances, if not in all, just like the shepherds—they are sore afraid—they are filled with terror. But the angel said, "Fear not: for, behold, I bring you good tidings of great joy," for a Saviour, who is the Christ, is born to you today in the town of David. Fear not—what a message! Outside of the message which came to Zacharias and Elisabeth, to Joseph and Mary, not a word had been spoken from heaven for over four hundred years. Now we have the message of good tidings—a Saviour is born in Bethlehem.

A Great Shock

The shepherds were told to put away all fear, for a Saviour is born in Bethlehem, and this shall be a token for you, "ye shall find the babe wrapped in swaddling clothes, lying in a manger." As they heard about the Saviour, the Christ, born in Bethlehem, can you not imagine their hearts leaping with joy and expectancy as they thought in terms of great splendor? But that babe was to be the poorest of the poor. He, who was rich, became poor for our sakes, and was wrapped in swaddling clothes. I had heard this term "swaddling clothes" for years, but I did not know exactly what swaddling clothes were until I began to make some inquiries. The Twentieth Century New Testament puts the verse this way, "And this is the sign you shall have. You will find a baby lying, wrapped up, in a manger"—wrapped up perhaps in rags. How truly poor our blessed Lord

was! There was no work or effort put forth in the making of the dress which was to clothe the Son of God—there were merely rags in which to wrap Him, and perhaps these were borrowed.

The Adoration of the Shepherds

It seems that as the shepherds listened, a wonderful thing happened, that they could know beyond the shadow of a doubt that the Saviour was born in Bethlehem. For the Word tells us, "Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." With the exception of a very few, no one was looking for His coming. Someone has said that only heaven appeared to be interested, in fact God had to arrange a welcome for Himself, and legions of angels circled the skies and heralded His birth.

What a glorious sight that must have been! After the message of "Fear not," followed by the announcement of the babe in swaddling clothes, and the angelic chorus to which the shepherds listened, there was a decision to be made, for they said, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." So they came with haste, leaving their sheep to be cared for by others, and found Mary and Joseph, and the babe lying in a manger. The manger was in the stable. There was no room for them in the inn. The tragedy of the inn was not that the house was full, but that the Lord was crowded out. Frequently, He is crowded out of our lives. Many of us have room and time for anything and everything but to be in the center of His will.

The Word does not tell us what happened when the shepherds saw the Saviour, but we do know they had a wonderful story to tell, and all who listened were astonished at the things which they told (vv. 17, 18). And so it will be with us when we come face to face with the Lord Jesus Christ, our Saviour. When the shepherds beheld Him in the manger, I wonder if they did not exclaim like doubting Thomas after the resurrection, "My Lord and my God."

Conclusion

The shepherds returned, glorifying and praising God for all that they had seen and heard. The Word does not tell us what happened or who took care of the sheep, but I am confident that when the shepherds returned they found the sheep well cared for. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Tradition says that when the magi drew near to Bethlehem, they lost sight of the star they had been following. But one of them, going to a well to draw water, saw it reflected in the water and realized that it stood directly overhead.

What is the trouble with the world today? I believe it has lost sight of the star of Bethlehem. There is only One who can solve the problems of this world; there is only One who can save from sin and give us grace and strength to overcome it and honor and glorify God, and He is the Lord Jesus Christ, the star of Bethlehem. As we live and witness for Him, this old world will see in us the reflection of the star of Bethlehem and be attracted unto Him.

When reading *Borden of Yale*, by Mrs. Howard Taylor, I noticed the following comment in connection with John 7:37, 38:

"If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his inward parts shall flow rivers of living water." If we truly reflect the star of Bethlehem drinking of the water of life, we shall find that this means rivers—not a tricklet or a babbling brook, not a stream or a river, but rivers; not a force-pump, something that has to be worked hard, but *rivers* of living water flowing from us. Oh, the possibilities of a life that is hid with Christ in God!"



God's Gift to the Humble

By MARJORIE B. ROBINSON, Chicago, Ill.

The little stars shone frostily
O'er Bethlehem that night,
When shepherds on Judean hills
Beheld a wondrous sight;
The angel of the Lord had come
To tell the news to them
That Christ, the holy Son of God
Had come to dwell with men;
Not as a king upon his throne,
But as a baby small,
Whom Mary cradled in the hay,
And worshiped first of all.

Not to the mighty of the earth
Or to the noisy throng,
But to the shepherds on the hills
The angels sang their song
Of peace on earth, goodwill toward men,
Upon that blessed night
When patient toilers raised their eyes
To see a vision bright;
Then hurried down to Bethlehem
To know the joy complete
That comes alone to those who kneel
And worship at His feet.

Today, as in the long ago,
The proud go on their way;
They laugh, and cry, and live, and die,
But have no time to pray;
While to the humble of the earth
There cometh peace and rest,
For God Himself doth dwell within
The manger of the breast
Of all who do believe on Him;
And joyfully they sing
As sang God's angels long ago,
In honor of their King.

The Lie

(Continued from page 192)

comes to those who are surrendered to God's truth and His will.

We must continue to assert, in the face of hostility and growing indifference, that the "truth as it is in Jesus" is the only hope for the individual and for the world. We must work for the spreading of that truth. We must lead others to spiritual experience through acceptance of Him who is the way, the truth and the life. Only by identifying ourselves with Him who is the truth can we escape the spreading contagion of the "strong delusion" which leads to the acceptance of "the lie."

A Divine Book

(Continued from page 180)

step out in holy boldness upon it, committing yourself irretrievably to it, though your faith may be tested and your patience tried, yet the promise will surely be realized, for "the scripture cannot be broken."

"Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). "The grass withereth, the flower fadeth: but the word of our God shall stand forever" (Isa. 40:8). Will the old Book stand? "If the foundations be destroyed, what can the righteous do?" (Ps. 11:3). But the foundations will not be destroyed, for the things that cannot be shaken shall remain. "Every word of God is pure." By the Word of God we are begotten and born again. By it we grow and are built up in the faith; cleansed and sanctified; defended from all our spiritual adversaries; searched through and through and warned of all the perils we must encounter. It is the test of truth, it does good to the upright in heart, and it will judge the unbeliever at the last day.

It fulfills the will of God, is irresistible in its mission, penetrating and consuming, like as a fire, and as a hammer that breaketh the rock in pieces (Jer. 23:9). It does not require a liberal education to understand or to interpret it, but only a heart cleansed and a mind illuminated by the Holy Spirit.



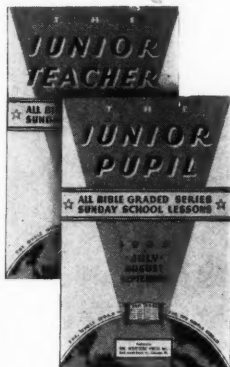
Righteousness is not wrought out for us, but is wrought out in us, fulfilled in us. The blessed Spirit first disentangles the marble block from its native quarry—that is His great work in regeneration—but having done that He proceeds to His positive work of bringing that block into conformity to the image of Christ. As the sculptor produces in the liberated block of marble the very image of the person he represents, so the Spirit by manifold instruments produces in you and me, in His own matchless way, the image experimentally of the Son of God; and that is real sanctification, an object against which there can be no argument whatever.—W. J. Grant.

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SOMETHING YOU CAN DO

Have you read a good missionary book recently—one that stirred your heart, as well as informed your mind? Will you take the slight trouble of telling the missionary office of the Moody Bible Institute about it, so that we in turn can tell others? We have many requests for suggestions for good missionary books, requests coming in from all over the country, from pastors, missionary circles, young people's leaders, and Sunday School teachers. One of the important factors used of God in producing a keen missionary vision is the reading of good missionary books. A good missionary book is one that not merely entertains by picturing the quaint life of a strange land, but one that brings us face to face with the depths of spiritual darkness, and then spurs us to action by showing what the grace and power of God can and does do for these same hopeless souls.

Will you not give your bit of help toward quickening the missionary spirit of the Church at large? There is a vast company of believers who are looking for just the kind of books that you fortunately know about. Please send us a brief letter, or even a postcard, listing the books you would like to recommend. Be sure to give the titles accurately and also the names of the authors. It would be helpful if you would add the name of the publisher. Address your letter to the missionary office of the Moody Bible Institute. Thank you for co-operating!

A DOUBLE THRILL

The following story from the pen of Miss Ethel R. Groce, of the South China Boat Mission, will stir both the imaginations and the hearts of our readers:

"At present I am still living on the gospel boat anchored near the city of Canton. The Japanese are nominally in control, but quite unable to maintain peace and order. Gambling dens are wide open and robberies and murders common occurrences.

"Just a short time ago we were awakened one night by our boat people, who are anchored about us, making a dreadful fuss. You never heard so many police whistles, gongs and bells in all your life. We arose quickly and rushed to the front of our boat just in time to see ten armed robbers jump into a boat and row away. They fired several shots as they departed. One of these shots passed through the boat anchored next to the one on which we were sleeping. A large house boat anchored next to our gospel boats had been robbed of several

thousand dollars. They had all been kept covered with guns during the robbery so no one was able to call for help. Chicago gangsters have nothing on these robbers. They are fully armed with machine guns and all that goes with them.

"In a short time we all settled down and went back to sleep. It did not last long, however, for soon someone came to my window and asked me to get up and see some one who was ill. I was very tired and sleepy, for it was about four A.M., but I slipped on my robe and slippers and went out on the front of my boat. This time I was looking for a patient instead of robbers. To my

about our gospel boat. They are of all sizes, shapes, and descriptions. Everything from tiny little rowboats, called sampans, to large cargo and house boats.

"When I was told that my patient was 'near by' I supposed her to be in one of these boats a short distance away; hence I obediently followed along as we went in and out, over and through these many boats. It was just an hour or so after the robbery and shooting, so there was still a keen sense of tension in the air. It was pitch dark and as still as death.

After going some distance I again inquired where the patient was, and was again assured that she was near by. By this time we had walked across this mass of boats and had reached the water's edge. There I expected to find my patient, but instead I found several people in a small rowboat waiting for me. As soon as I appeared they immediately insisted upon my getting into this small boat, again assuring me that the patient was near by and sorely in need of help. Without stopping to consider the consequences I stepped into the boat and was quickly rowed away into the darkness.

Maybe Kidnapped

"When we were some distance from the gospel boat I suddenly realized that here I was out in the middle of the river, with several strange Chinese whom I had never seen before, and was dressed only in my pajamas and robe. No one from the gospel boat knew I had gone. I had not even awakened my Chinese helper, thinking I would look at the patient first before calling my helper. Neither had I brought along any supplies, since I had not planned to go so far away. I began to realize what a foolish thing I had done and to suspect some foul play. I tried to converse with my companions, but

found them reluctant to talk. Now this is most unusual for the Chinese. Having been in China only a year and a few months, my knowledge of the Chinese language is still very limited, but I know from experience that the Chinese usually talk freely with you whether they understand you or not.

"I was at a loss to know just what to do. To offer resistance there in the middle of the river would be useless, I knew. By this time the suspicious actions of my companions had convinced me that I was being taken away for some purpose other than administering medical aid. The only conclusion to which I could arrive was that I was being kidnapped to be held for ransom.

"As I sat there alone in that boat, I



A River Scene in China

In Southeastern China there is quite a network of water-ways—rivers and canals—which for long generations have constituted the main highways of commerce. A large population lives in floating homes.

surprise when I reached the front of the boat there was no patient in sight. Now when the Chinese are ill, especially at night, they are brought directly to me, that is, their little rowboat on which they live is rowed alongside our gospel boat and there I attend them. When I inquired as to the whereabouts of the patient, I was told that she was near by and if I would just follow along they would lead me to her.

A Village on Water

"Now, lest you get the impression that I have the ability of walking upon the water when I tell you that we started walking across the river, let me explain that for about a block in every direction there is a solid mass of boats anchored

Moody Monthly

suddenly realized that I was *not* alone, for the blessed Lord who had called me to China had also promised me that He would be with me *always—even unto the end*. I remembered that I had not only promised the Lord to live for Him in China, but to die for Him if it be His will. As I was reminded of His blessed promise to be a wall of fire round about me, a precious sense of His nearness and His peace came over me. I joyfully yielded my life anew into His care and keeping. I quietly waited to see what would happen next.

The Mystery Deepens

"By this time we were some distance up the river. We drew alongside a large old houseboat and I soon saw that this was our destination for the present, at least. I was almost lifted up into this big boat, and was told to enter at once. I found myself in a large, dimly lighted room with scores of people, men, women and children alike, lying about on the floor sleeping. I quickly looked about and could see that no one was expecting me. I thought my suspicions were confirmed. The Chinese acting as my guide led me to the back of the boat where there was a narrow, crooked stairway. I was asked to ascend. I did so, wondering what would confront me next.

"Strange as it may seem, I was not alarmed. While I was certain I had not been brought there for any good purpose, yet the Lord spoke peace to my heart and I kept my eyes upon Him.

"I went up the stairs and found myself in a small, even more dimly lighted room than the one below. My first impression was, as I had expected, that the room was empty and that it would be my future home until someone came for me. However, as my eyes became accustomed to the semidarkness and I looked about more closely, I saw lying in one corner the woman in whose behalf I had been summoned. Giving a sigh of relief and breathing a prayer of praise and thanksgiving for deliverance, I rolled up my sleeves and set to work. In a short time I presented this poor, distressed woman with her first son, the pride and joy of every Chinese woman's heart.

"After the excitement was over, several members of the family gathered about and were quite friendly. When I asked them why they had acted so suspicious before, they replied because they were afraid the robbers were still about. Furthermore, they did not wish to embarrass me when they found my knowledge of the language was limited.

"In less than two hours I was safely returned to the gospel boat, praising the Lord for this incident, which is just another proof of His loving, protecting care. I praise the Lord that when He commanded us to *go* into all the world, He also said, '*Lo, I am with you always.*'

"Yes, we have a great God. He is all-sufficient, even in the land of China today. Praise His holy name. Pray for us that we may be ever faithful to Him who has called us to be ambassadors of light for Him."

(Miss Groce is a graduate of the Mis-

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sonary Course of the Moody Bible Institute.—Editor)

FOREIGN MAGIC

"The Congo is being flooded with foreign magic, charms and talismen. The government is gravely concerned about this, and we must be also. Thousands of letters advertising and carrying this 'white man's magic' have poured into the colony, chiefly from France, America and India. With a view to trying to stop this traffic that trades on the credulity of the African, the governor general asked the Commission for the Protection of Natives to consider the question of authorizing the postal service to try and intercept some of this dangerous and often vile correspondence. But much of it is smuggled into the country by many different routes. Natives are naturally keeping the whole business as secret as possible as they are warned to do in the letters, so often missionaries may not know it is in their midst. It is generally felt that vigorous preaching and teaching by missionaries against this new curse in Congo is one of the best ways to meet it. Already some of our missions have had to suspend church members because of it.

"By way of informing you a little more regarding it. In one packet that a missionary forwarded to me there were some 'magic' pills, a talisman (a piece of cheap, red synthetic substance with various signs scratched on it) in a small red silk bag, leaflets of instruction and advertisements for more powerful charms. This lot cost Francs 35, which is cheap compared to some and was probably produced for not more than Francs 3. The following 'prayer' instructions were given: 'Take your talisman between the thumb and first finger of the left hand; look at it kindly, sympathetically, as one regards a person from whom one looks to receive a favor, and say the following prayer: 'Dear and good talisman, in whom I have all confidence, I pray you to aid me by all your occult powers to realize all my projects and desires.' (Here you ask for the things you yourself want to obtain.)'

"How terribly sad and wicked all this is. May God give us great love and sympathy for the poor, half-educated natives who are being so cruelly exploited in this and other ways. May God help us all as we seek to point the natives around us to Jesus Christ, their only Saviour and

true Friend, and the One who in very truth can and does hear and answer prayer."—H. W. Coxill.

WHAT GOD HATH WROUGHT!

Seven years ago the South Gbari country (in Nigeria, West Africa)—that is, the many hundreds of square miles of territory stretching away south from Karu right to the banks of the Niger and Benue rivers—was quite untouched, unreached by the gospel. Today there are between five and six hundred people of the great Gbari tribe, living in thirty-eight different towns and villages in that area, who are "clothed and in their right minds," having both heard and accepted that glorious gospel.

Seven years ago the condition of these people was truly deplorable. We found them even more deeply degraded and given over to their fetish worship, with all that it involves, than their fellow tribesmen further north. Humanly speaking, and judging by years of experience amongst the Gbari people elsewhere, it would be years before they would respond to the gospel.

Something Working

But a factor entered into that first trek down into the South Gbari country, and that factor was *prayer*. Away off in Canada, in the year 1922, a little group of friends formed themselves into a prayer fellowship. They promised to meet together once a month and spend an hour on their knees before the throne of grace on our behalf and on behalf of the people to whom God sent us. For nearly seventeen years, summer and winter, they have kept their promise, and the results are seen today in many a Gbari village hidden away in the depths of the Nigerian bush. They set about praying for the South Gbari country even before the missionaries reached it, and God heard and answered. Hearts were prepared for the reception of the message of light, and we were witnesses of the power of God in cases of conversion, even among women, when the gospel had been heard only once.

Take, for example, that young woman at the little village of Kpuru. Upon our second visit there after an absence of nearly a year, she came running to meet us with such a light upon her face, a light never seen on the countenance of a pagan Gbari woman. And this is what she said, "White man, every day since you were here I have prayed as you taught us, 'Yesu, ha bma mi zhin' (Jesus, help me), and He has helped me, and my heart is changed and I am happy." During the intervening months her husband had systematically whipped her, but to no purpose; she already knew "whom she had believed." Today, six years later, her husband is also a believer, and there is a church of over a score of Christians.—Richard B. Oliver, in *The Sudan Witness*.

HUMAN SACRIFICE IN INDIA

"A terrible custom, of which we still hear now and then, is human sacrifice.

In the old days, when the rains failed, it was customary to offer a human being as a sacrifice to appease the anger of the gods. The practice, like Suttee (burning widows with their dead husbands), has been put down by the efforts of the British government. But in out-of-the-way places in times of prolonged drought such sacrifices still do occur. A tragic case came before the courts only this September. The rains failed around a village in the Bombay Presidency and the crops perished. Unless rain fell within a few weeks there would be famine. The villagers therefore planned to offer a human sacrifice as in the old days, to gain the favor of the rain god.

"The headman and the priest of the village temple are said to have taken the lead in the matter. Then they say that a man was decoyed from another village and put in chains. His forehead was smeared with sacred ashes and vermillion; he was paraded round the village with much shouting and dancing and drumming; and finally his head was struck off before the little village shrine, and placed before the image in the temple.

"It is hard to believe that this sort of thing could take place in the same month that the accomplished daughter of the president of the national congress sailed for England to complete her studies at Oxford. But many of the villages of India are far away in the jungles and in them old ideas persist. During Christmas week, the village headman, described at the trial in court as the arch offender, was sentenced to transportation for life, while his three accomplices were each sentenced to fourteen years' rigorous imprisonment. The priest who officiated at the 'ceremony' was sentenced to ten years' rigorous imprisonment. The remaining twenty-one accused were acquitted. The dead victim was only twenty-three years old."—*White Already to Harvest*.



The Christian Answer to Communism and Fascism

(Continued from page 182)

character motivation, in the inner soul of man, in the inner drives and impulses of the heart. All things have been changing round about man, and even a sort of plastic surgery has been applied to him by the sciences, changing and refining his looks and manners. But has the heart of man changed to any basic degree? Not at all! Science cannot change the human heart, for at best science is unmoral, and at its worst it is immoral and even antimoral, and often it becomes a truly Satanic tool in alienating man, through pride, from God and equipping him with monstrous engines of destruction, which are about to turn the earth into an annex to hell in the slaughter of nations, the suicidal mania of the race parading itself in a bloody spectacle for "Satan in his glory!"

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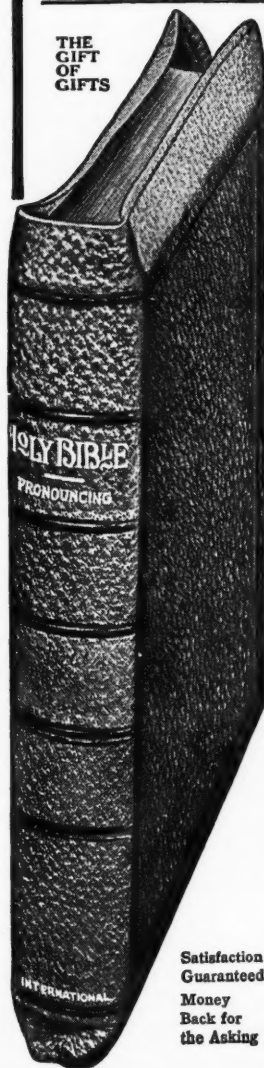
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2 Why do thy disciple the tradition of the elde wash not their hands w

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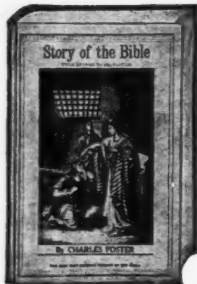
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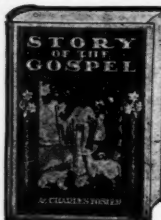
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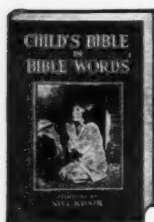
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in Jerusalem (the Sanhedrin) came to Jesus, he was told nothing about the beatitudes of his refined intellect or how many more books he was supposed to read, but "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). A man must be born again. This is the real revolution—the new birth revolution! If man has to be born again, society also has to be born again through faith in the Son of God. Only new-birth men will make up a new-birth society, that is, the real kingdom of God.

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THE TRUE MEANING OF CHRISTMAS

Christmas has come to mean many different things. To commerce, it means increased business. To social circles, it means a time for jollification. To the world of pleasure hunters, it means increased attendance at theatres, a steady flow of intoxicating liquors, and much senseless frolic. In a good sense, Christmas means to many the reunion of families, the delightful exchange of gifts, relief for the poor and lonely, and the communion of friends long separated. But in all these celebrations where will we find Christ? The man with white whiskers and red coat is a nonchallenging substitute for the Christ-child.

The real meaning of Christmas is found in the announcement to the shepherds. It was a revelation of God's holy joy. What the angels brought were "good tidings of great joy." The night of waiting for the coming of the Redeemer was over. The reign of sin was about to be overthrown. Death and the mystery as to life beyond the grave, so long a source of despair, were to yield to life and immortality which were to be brought to light by this newborn Saviour.

The announcement proclaimed a Saviour. The word means a deliverer. From what would God, heaven and the angels rejoice to see this world delivered? There is a little word which holds all this in its meaning—it is sin. Small though the word is, what it stands for is a world full of moral and spiritual chaos, tears, crime, war, poverty, injustice, greed, fear, tyranny, pain and death. The Deliverer whose birth the angels announced would save the people from their sins.

But they announced Him as much more than a Saviour—He was "Christ, the Lord." These are titles of authority. The first is Messianic. It means He is King of a kingdom. As such a King He

has the right to the homage and obedience of all mankind. If such were given this Christmas, sin would lose its power, crime would cease, tears and anguish would give place to joy unspeakable and full of glory.

Why should we not seek the true meaning of Christmas? Millions of our human family need the Saviour, who can and will deliver them from sin. The world needs this King who is the

and help those who are less fortunate than ourselves; a day when we realize anew in our own lives and the life of the world, the presence of the One before whom the shepherds and Wise Men bowed. "Joy to the world the Lord has come, let earth receive her King," should be more than a beautiful line from a familiar Christmas song. It should be the expression of a glorious truth that fills the soul with peace and with goodwill toward men.—

Christian Observer.

THE ANNUAL ECLIPSE



Shall Christ or Santa Claus dominate Christmas?

Christ, in order to have peace and security.

If Christians do not place this interpretation upon Christmas how shall the world come to see it? If those who are named after Christ turn to frolic and carnal indulgence they will not only lose the real joy of Christmas themselves, but by their conduct they will deny it to others. Let us make this Christmas more than ever a Christian testimony.—*The Watchman-Examiner.*

A DAY FOR THOUGHT AND THANKSGIVING

Christmas is a day of happiness for most people. But it should be much more than that. It should be a day of thanksgiving and praise; a day for renewal of vows and reconsecration of self to Christ; a day when, in His name, we remember

diversion. In some cases parents themselves are as anxious to get away from the young folks as the young folks are from them.

It is readily admitted that the young people can have a gay and more congenial time in the society of their own set, and to some extent the same thing may be true of their parents. In many instances the hearts of parents would rejoice to a greater extent in the gift of their children's society on Christmas Day than in the assortment of conventional gifts which may be presented by their young hopefuls. Spending the day with his parents and giving them his brightest and best will entail some sacrifice for the youth, but it will pay large dividends to all concerned. There are some parents who might consider it a sacrifice to abandon their cherished pursuits and devote the entire day to their children,

A FAMILY CHRISTMAS

Dr. Florence Hale, one of our well-known educators, in a recent address, recommends that this year Christmas be made distinctly a family day. As a means to this end she suggested that the entire family remain at home, or at least do their celebrating in each other's company. Anyone familiar with modern conditions appreciates the timeliness of this suggestion. As it is, on this the greatest of our holidays, many households are together only long enough to exchange presents and eat the family dinner. These necessary matters having been attended to, son and daughter hurry off to join their own set, leaving father and mother to remain at home alone, or to go elsewhere in search of

but in their case, too, the effort will carry its abundant reward. The disruptive influences of modern life are such that many families throughout the country never spend a single day in the entire year sharing in each other's activities and diversions. It would not be difficult for the average family to plan a Christmas celebration adapted to the tastes and shared in by all the members of the household from the youngest to the eldest.

Making Christmas a family day by planning a celebration which shall keep all the members of the household together for the day, sharing in their merry making and in mutual expressions of consideration and good will, is a simple thing, but like many simple things has great value. If a majority of the families of our country could be induced to celebrate Christmas as a unit, the practice would make no small contribution to building a sound family spirit. In the light of what the family means to the individual, the country and the kingdom of God, we believe there is considerable merit in the suggestion to make its observance decidedly a family affair.—*The United Presbyterian*.

ARE THE COMMUNISTS JEWS?

A charge often made against the Jews is that they are responsible for and promoters of Communism. To the latest anti-Jewish organization investigated by the Dies Committee, "The Knights of the White Camellia," Judaism and Communism are synonymous. The facts are: Of the seventeen members of the Supreme Council which in 1921 was in control of Soviet Russia, only one was a Jew—Mr. Trotsky, and he since, as you know, has been forced into exile. Of the thirteen members of the Supreme Council in Russia today, only one is a Jew, Karl Marx. Though born a Jew, he was baptized a Lutheran at the age of six, and was an embittered anti-Semite the rest of his life. Lenin was not a Jew, and Stalin is the son of Russian Orthodox-Christian parents.

The official statistics of the Petrograd Communist Party in 1918 showed that of its members only 2.6 per cent were Jews. In 1922, after five years of Bolshevik propaganda and dictatorship, only 5.2 per cent of the Communist party were Jews; less than 1 per cent of the total Jewish population of Russia (see *Harper's* April, 1939). Of the 13 members of the Central Committee, which today is in control of Russia, only one is a Jew; of the 28 on the Central Executive Committee, just two are Jews; of the 195 members of the State Control Commission, 8 are Jews. An investigation of Communism in New York in 1934 revealed that while there are 2,000,000 Jews in that city, only 2,000 were enrolled in the Communist party. Of the nine outstanding leaders of Communism in America, not one is a Jew. *Fortune Magazine* in 1936 reported that only 2,500 to 4,000 Jews in America are Communists, less than one out of every 1,000! —Calvin Reid, in *The United Presbyterian*.

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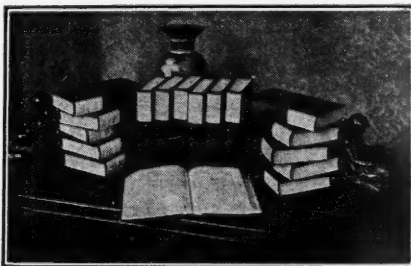
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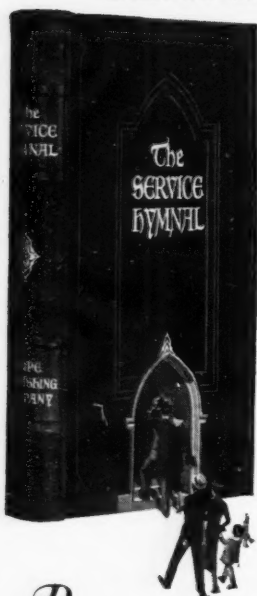
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The Hitlerites have adopted this emblem as theirs. But they had better get rid of it now, for there is something very Jewish about it. The swastika was used almost 1500 years ago by the Jews. Belgian archaeologists unearthed an ancient synagogue and found that the entire floor was a mosaic of inlaid stone with the design of the hooked crosses.—*Our Hope*.

RELIGIOUS BOOKS POPULAR

Of all the new books published in America in 1936, there were more in the class of religion than in any other save fiction and juveniles. The actual number listed as religious was 684, twice as many as appeared in the field of science, and greater than the number in the field of sociology and economics put together. The proportion has been relatively the same in past years. Signs notwithstanding, the demand for religious books is perennial, and increases rather than abates in an age of sophistication. Preachers buy enough books to support three publishing houses which rely on their trade entirely and to keep going religious departments in five other large publishing houses.—*Christian Union Times*.

UNPARALLELED SUFFERINGS OF JEWISH REFUGEES

Rev. Jacob Peltz, Ph. B., B. D., general secretary of the International Hebrew Christian Alliance, has spent the last five years in Europe in connection with the Jewish refugee work of his society, visiting important cities like Paris, Rome, Amsterdam, Berlin, Hamburg, Vienna, Cairo, Jerusalem, Haifa, Damascus, and Beirut. He has now returned to America to plead on behalf of the Jewish and non-Aryan Christian victims of Nazi persecution in Germany and in former Austria, Czechoslovakia and Poland. As a result of the Nazi terror and the devastating European war, unparalleled sufferings have overwhelmed masses of Jews and Jewish Christians. Funds are urgently needed to carry on the relief work of the International Hebrew Christian Alliance, and Mr. Peltz will speak at mass meetings, conferences, church and missionary society meetings with a view to giving information and arousing interest on behalf of European sufferers, if addressed care Rev. David Bronstein, 1241 N. Washtenaw Ave., Chicago.—*Bulletin*.

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is indicated by the fact that when late last year one issue of one of the papers appeared without a horoscope because the paper's official astrologer was ill, more than 50,000 frantic inquiries and appeals poured into the office within a few hours by letter, post card, telegram, and even in person. These inquirers could not face their day's work or pleasure without the daily dose of stellar fatalism." The Bible, which is always up-to-date, has a word for these poor dupes. It is found in Isaiah 47:13—"Thou art wearied in the multitude of thy counsels: let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from the things that shall come upon thee."—*Christian Union Herald*.

GOSPEL TRANSCRIPTIONS

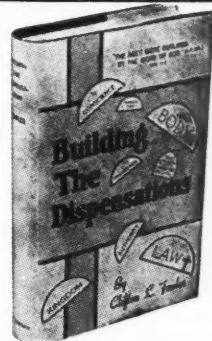
Recordings in Spanish of gospel hymns and messages true to God's Word are now available and are being used in Spanish-speaking countries by missionaries and native workers, using portable phonographs. These records are already meeting with encouraging success in reaching the lost for Christ. Through the vision and prayers of Miss Joy Ridderhof, Los Angeles, a missionary on furlough from Honduras, Central America, the recording work was begun, and a definite non-profit organization for propagating it on a faith basis, was established just a few months ago. It is known as the Spanish Gospel Recordings Fellowship. Dr. Robert C. McQuilkin, of Columbia Bible College, South Carolina, is one of the advisory committee.

The technical work of actual recording is ably carried on by Russell Skeeters, himself a former missionary to Central America. Through the earnest prayers of many friends, the recordings so far are of a high quality, which afford no embarrassment in offering them to anyone in the service of the Lord. The plan is to make perhaps 50 double-sided 10 inch records, as the Lord provides. A set of 12 records is now available and the second set of 12 is now in the process of preparation. The first set includes hymns, such as "The Old Rugged Cross," "Nothing but the Blood of Jesus," "Just As I Am," and "What a Friend We Have in Jesus," all of which are beautifully sung and accompanied. Often short exhortations are included as musical interludes are played. The second set will include, "Nor Silver nor Gold," selected Scripture readings with violin and piano background, a simple "question and answer" dialogue on salvation, with musical setting, and many others.

The missionaries on the field report that it is easy to present the gospel in sermon after the records are played. Several missionaries have been praying for years for just such recordings to be made for their use. In clinics and hospital waiting rooms, these records are now bringing the message of redemption by the blood of Christ to any who are waiting for treatment. On the street, in home visitation work, through the use of trucks with amplifying equipment, and by lending records to those in distant

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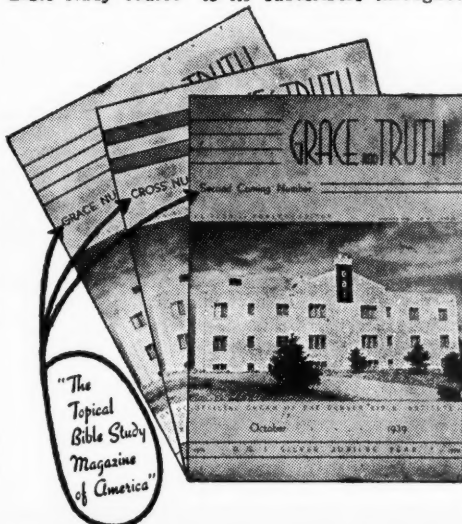
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places where the missionary cannot go, these records are bringing the light to darkened hearts. A much wider use is made of them through radio broadcasting. One station in South America, "The Voice of the Andes" in Ecuador, is using a full set of the records so far completed, and has asked for copies of all records to be made in the future. The permanent master records are kept on file, from which pressings or regular records are sent out as orders come in. The recordings are made through radio broadcasting type microphones and amplifying equipment.—*Bulletin*.

THE ORDER OF THE TEN SPIES

Don't belong to the great Order of the Ten Spies. If this expression does not suggest anything, you should use your Bibles more. Of course, it is hard to read the papers today and still maintain a cheerful faith. But *The Latin-American Evangelist* administers this sturdy rebuke to wavering faith and courage:

"The attitude of a majority of Christians is the attitude of the ten spies who at the sight of the giants, the sons of Anak, forgot the wondrous words of God before and since they came out of Egypt. 'We were in our own sight as grasshoppers, and so we were in their sight.' The language upon our lips is mostly one of doubt. . . . That kind of man never does receive anything of the Lord, nor is he able to do anything for the Lord.

"The times in which we live call for strenuous faith. It was in just such times of crisis that the heroes of old came into their kingdom—Moses and Joshua, Gideon and Samson, David also, and Samuel, and the prophets. . . . These heroes of faith had a high conception of God because they companied much with Him."—*The Presbyterian*.

SOME ENCOURAGING GAINS

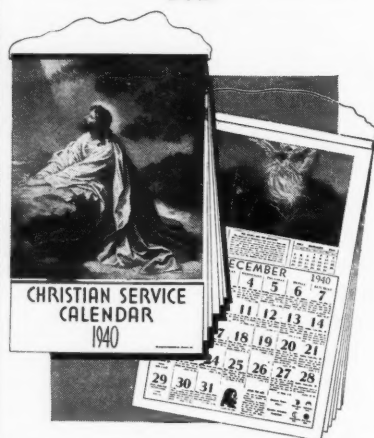
Contributions by religious, charitable and other institutions in the United States to residents of foreign countries totaled \$40,000,000 in 1938, according to the Department of Commerce. This was an increase of \$5,000,000 over the 1937 contributions, with the gain being attributed to American response to distress in Europe and Asia. About 60 per cent of all foreign remittances for charitable purposes last year went to Asiatic countries, while 20 per cent went to Europe, 10 per cent to Africa, and the same amount to Latin America. Contributions through Jewish organizations, which went chiefly to Palestine, Poland and Germany, rose from \$6,000,000 to \$8,000,000; Catholic and Protestant contributions aggregated \$20,000,000, or about the same as in the previous year. Non-sectarian, philanthropic, educational and scientific agencies increased their offerings from \$6,000,000 to \$9,000,000.—*Bulletin*.

LARGEST RURAL CONGREGATION

Twelve people constituted the congregation of the First Christian Church of Tulsa, Okla., when Rev. W. H. Alexander preached his first sermon there three years ago. Today the average Sunday evening attendance is 300, and no small

part of the change is due to the provision of free transportation to persons living within a radius of twelve miles. Three busses are operating at present, and Mr. Alexander hopes to be using four times as many within another year and to build in the city of Tulsa "the world's largest rural congregation."—*The Christian Century*.

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WHO MADE THE MOSQUITO?

Herbert Spencer declared that the equilibrium was so delicate that the vibrations of a mosquito's wing might have sufficed to start the motion. For the sake of argument, suppose we grant this. But will not that concession compel a further question, "Whence the mosquito?"—William B. Riley.

* * *

THE REAL ABSENCE

A speaker, in commenting on the words of the institution of the Lord's Supper—"This do in remembrance of me," calls attention to the fact that here there is a real absence and not a "real presence"; that we are to recall Christ's former presence and await His coming ("till he come").—*Sunday School Times*.

* * *

MINUS PEOPLE AND PLUS PEOPLE

An English essayist once divided the human race into two classes—"minus people" and "plus people." "The minus people," he said, "are those who leave us poorer, and the plus those who leave us richer." The one group is characterized by selfishness and fault-finding and other traits that detract from human happiness; the other group by generosity and appreciation and love. In such a classification there can be but one choice for the Christian who would follow his Master's example. *We can give no more effective witness for Him than to live in such a way that others shall be richer in spirit because their lives have been touched by ours.*—*Christian Observer*.

* * *

SHE DIDN'T BELIEVE IT!

When Dr. J. C. Masee's daughter was small, attending a school in Brooklyn, her teacher said one day "There is no doubt at all but that the moon is made of green cheese." She further explained that this was due to a "chemical reaction." Dr. Masee's daughter told her father, "I told her I didn't believe it, that it wasn't in the Bible and I'd prove it."

She then asked her daddy to help her win her point; but he told her to study her Bible and try to figure it out herself, for he was too busy to help her that evening. The next morning he had planned to help her, but she left for school without his help. All day he wondered how she got along with her teacher; so when she came home that evening he was interested to hear her explain. "I got down my Bible as you told me and found where it said that the moon was made on the fourth day and cows were not made until the sixth day. So I asked the teacher how the moon could be made of green cheese when there wasn't any milk to make it of."—*Christian Victory*.

WHAT MADE HIM A TRAMP

Margot Asquith tells how she once met a tramp and asked him how he decided which way he would tramp, and his answer was, "I always turn my back to the wind."

That was what made him a tramp. He never had the courage to breast the wind and go courageously on in its teeth, or he would have ceased to be a tramp and have become a man.

Alas! many people with plenty of money in their pockets are only tramps, who always turn their backs to the wind and thus lose the real joy and achievement of life.—*Homiletic Review*.

* * *

THE TWO PARDONED MEN

A shamefaced employee was summoned to the office of the senior partner to hear his doom. The least that he could expect was a blistering dismissal; he might be sent to prison for years. The old man called his name and asked him if he were guilty. The clerk stammered out that he had no defense. "I shall not send you to prison," said the old man. "If I take you back, can I trust you?" When the surprised and broken clerk had given assurance, and was about to leave, the senior partner continued: "You are the second man who has fallen and been pardoned in this business. I was the first. What you have done, I did. The mercy you have received, I received. God help us all!"—*Christian Endeavor World*.

* * *

"THEY COMFORT ME"

Dr. H. W. McLaughlin, of Richmond, Va., tells a lovely story of an experience while in Palestine. In talking to an old shepherd he inquired in what sense it could be said that his staff was for the comfort of the sheep. The old shepherd proceeded to explain that in daylight he always carried the staff across his shoulder, and when the sheep saw it, it spoke of the presence of the shepherd, and thus was a means of comfort. On the other hand, if night overtook him with the sheep on the mountainside, or if they were caught in a heavy mountain mist so that the sheep could no longer see the staff, then he would lower it, and as he walked he would tap with it on the ground, so that by hearing if not by sight the staff comforted the sheep by speaking of the presence of the shepherd.

David remembered these things and said in effect to himself, "It would be unreasonable to suppose that God has less care for me than I had for the sheep!" "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."—*F. Crossley Morgan, in A Psalm of An Old Shepherd*.

BURNING, BUT NOT BURNED

What a sermon there is in a wick! Sit down beside it, and ask how it dares hope it can supply light for hours and hours to come.

"Will you not soon burn to an end, you wick of a lamp?"

"No, I do not fear it, since the light does not burn me, though it burns on me. I only bear to it the oil which saturates my texture. I am but the ladder up which the oil climbs. It is not I, but the oil that is in me, that furnishes the light."—*Daily Devotional Commentary*.

* * *

THE LORD'S OWNERSHIP

In the Roman culture there were great nobles under whose power and protection many vassals dwelt in security and peace. The servants of the great lords of Rome walked in the pride of their allegiance. They lived in the confidence of the power of their master to protect them from insult and bodily harm. In exactly that same manner, the ownership of Jesus Christ imparts dignity to our position and standing. *Because we belong to Him, we partake of the luster and greatness of our Lord's name.* It has been said that royalty overshadows with its greatness all about. If that is true, much more so does the royalty of heaven's eternal King lend glory to all who achieve a place of service in His domain.—*Harry Rimmer, in The Pilot*.

* * *

WARDING OFF THE EVIL ONE

Even while lamenting the follies of a superstition-ridden country like Syria, we can sometimes cull out a blessed lesson that brings us nearer to our Saviour, who has provided for us all spiritual blessings.

Here the lowly donkeys wear a string of bright blue beads around their necks. The cows have them on their bells. The haughty camel and spirited Arab steed abide under the spell of the blue beads. Even the automobile radiators are decorated with a dash of blue. Houses are painted blue. The mother ties a blue bead around her baby's neck, but the little fellow is hurriedly whisked away if a blue-eyed foreigner approaches. Baby must not see the accursed blue eyes, and the blue eyes must not look on the baby. Blue, blue, blue everywhere. Why? To ward off the evil eye.

Fellow Christian, should we not be exceedingly thankful that we need not place our confidence in blue beads to ward off the onslaughts of the Evil One? *Though principalities, powers, rulers of darkness, and all spiritual wickedness combine to war on our souls, we may be more than "conquerors through him that loved us."*—*Wm. H. Richie, Jr.*



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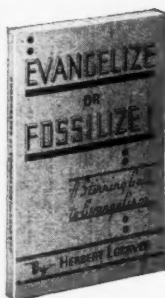
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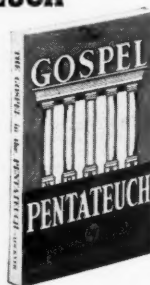
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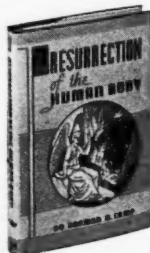
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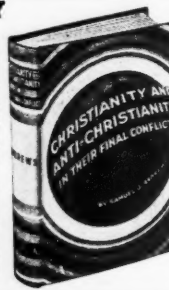
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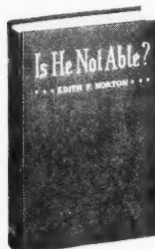
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Practical and Perplexing Questions

Grant Stroh

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CARING FOR THE SAINTS

C.D., El Paso, Tex.

Question: Since God promised to provide for the necessities of His faithful saints (Matt. 6:31-34), why did He permit Paul to hunger, thirst, be naked, and without any certain dwelling place (I Cor. 4:11)?

Answer: In the first passage we have Christ's cure for anxiety. The phrase beginning, "Take no thought," should be rendered, "Take no anxious thought," or "Be not anxious." The externals, such as food and clothing, are needful, but only the life itself is vital. Nevertheless, God has promised to provide even the needful things, therefore we are to trust Him and not be anxious about the matter. If God tests our faith in Him by permitting temporary hunger, thirst, and lack of needful clothing, we are still to trust His goodness and mercy, just as Paul did in his many trying experiences. God always is able to do what He has promised to do, and never do His seemingly neglected promises conflict with His goodness and power to do for us "above all that we ask or think." The trials and sufferings of the moment are intended to work out for us a far more exceeding and eternal weight of glory (II Cor. 4:17, 18).

THE HIRELING

T.D.D., Flats, N.C.

Question: Please explain John 10:12. What is meant by the hireling? Is he caught?

Answer: The hireling is one who serves merely for pay. As a tender of sheep his wages are of greater importance than the sheep which are in his care. In contrast with the owner of the sheep, he flees in the moment of personal danger, because he "careth not for the sheep." In contrast with the hireling, Jesus Christ was the good shepherd who gave His life for the sheep. Today the hireling is the pastor who serves for pay and not for love of the sheep. The second question would not need to have been asked had the translation been exact. The word "sheep" is said not to occur in the better manuscripts. Hence the latter part of the verse should read, "And the wolf catches them and scatters them." That is, catches some sheep and scatters others. The wolves are false teachers and preachers, enemies of the truth, who do the work of Satan. Although not himself a wolf, by his fleeing, the hireling opens the way for wolves to destroy the flock.

NO REST

N.M.W., South Bend, Ind.

Question: On Labor Day a man was asked if he was working that day. The answer was, "Yes, there is no rest for the wicked, which means me." I said, "That refers to the soul after death." What does the Bible say about it, if anything?

Answer: The prophet Isaiah has this assertion, "There is no peace, saith my God, to the wicked" (57:21). This applies, we believe, both to the present and to the future life. The absence of peace in the soul surely means the absence of soul rest. While the precise statement of the man is not in the Bible, the fact remains. As Isaiah says, "But the wicked are like the troubled sea, when it cannot rest" (57:20). This temporary unrest of the wicked may become permanent in the life to come. This is specifically predicted of a certain class of the wicked. One form of the suffering experienced by those who will become worshipers of the Beast, or of his image, will be, "And they have no rest day nor night" (Rev. 14:11). In striking contrast we have, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors" (v. 13).

SALVATION AND SANCTIFICATION

M.M., Robersdale, Pa.

Questions: (1) Does the Moody Bible Institute believe that once saved you are always saved and cannot backslide? (2) Do you teach the doctrine of sanctification as a second work of grace?

Answers: (1) I do not believe that we have any sinless perfectionists on the faculty of the Moody Bible Institute. Sorry to say there is always the possibility of backsliding, as in the case of the apostle Peter; but like Peter, the backslider will repent and be forgiven (I John 1:8, 9). (2) My belief is that the Institute regards progressive sanctification as a continuous work of grace and not simply a second work (II Cor. 4:16).

ETERNAL LIFE

V.V.M., Spencer, Iowa

Question: When does eternal life begin? What about immortality?

Answer: Only God has an eternal past and an eternal future. The believer has everlasting life. This begins not at death, as some suppose, but the moment he believes (John 3:16, 36; 5:24). They who believe already partake of the divine nature (II Pet. 1:4). Immortality has reference only to the body, and begins at the time of the resurrection or rapture of believers (I Cor. 15:53, 54).

BLOTTED OUT

R.B.H., Andalusia, Ill.

Question: What is the meaning of the phrase, "blotting out the handwriting," in Colossians 2:14?

Answer: We do not understand this to mean the abrogation of the Ten Commandments, for the principles of conduct as there enunciated are abiding as a summary of the moral law, or the "handwriting of the ordinances that was against us." Even the apostle Paul felt himself condemned by the law against covetousness. The law against us was blotted out by Christ upon the cross because full atonement was made for all of our sins. Thus were they all forgiven (v. 13), and we now are complete in Him (v. 10).

SEEKING THE KINGDOM

J.T.W., Bowie, Md.

Question: What is meant by seeking the kingdom of God (Matt. 6:33)?

Answer: It has well been said that the seeking here mentioned is by the route of prayer rather than of act and effort. Is it not also significant that the thing to be sought is the kingdom of God rather than the kingdom of heaven? The latter is the visible kingdom in its mystical form during the present age, while in contrast and within is the spiritual kingdom of God into which there is necessity to be born anew (John 3:1-16). Note also that in this seeking two objectives are mentioned, namely, both the kingdom of God and His righteousness, which latter becomes ours whenever it is reckoned to us because of our faith (Rom. 3:21-26). Although together with the kingdom of God and His righteousness, material things are promised (Matt. 6:25-33) which comprise things which are needful (v. 32).

THE SAINTS

W.A., Kokomo, Ind.

Questions: (1) Who are the saints? (2) May the race be divided into two classes, saints and sinners?

Answers: (1) In the first place, the saints are not restricted to those who are canonized because of notably good works or by the attainment of holy characters. The Bible makes mention of both Old and New Testament saints. In the former class all Israelites were saints, and in the latter all members of the Christian Church are saints; not because

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of their holiness, but simply because of their relationship to God in Christ. (2) Many twofold divisions of the race may be made. Since saints may sometimes sin and since some sinners live morally, upright lives, a more accurate classification would be the saved and the unsaved, remembering that not all church members are necessarily saved, but that all who reject the gospel are finally lost.

END TIME PROPHECIES

R.G.R., Burgettstown, Pa.

Questions: (1) Does Revelation 14:16 refer to the rapture of the saints, and verse 19 to the reaping of the tares? (2) Does Joel 3:9-14 record events which occur shortly before our Lord returns? If so, do they refer to the beginning of a great war which is to be followed by the rapture and the Great Tribulation? (3) Is the war which is now on in Europe the one described by Joel?

Answers: (1) It is our judgment that the harvest of the earth (v. 16) is the judicial judgment by which the wheat and the tares are to be separated according to Matthew 13:30, 36-43. The tares will be destroyed, leaving behind the wheat, or "the children of the kingdom." This has nothing to do with the rapture. In the vintage judgment (v. 19), God deals particularly with Israel, but probably not to the exclusion of Gentiles, who like Israel have brought forth only wild grapes. The winepress represents the day of God's vengeance. (2) They appear to do so, but unless the war mentioned terminates in the final war and the battle of Armageddon, it is not the one described by Joel. Verse 15 is practically the same as Matthew 24:29 and describes events immediately preceding the return of our Lord. (3) We do not know, but it may be the beginning of the end of the present dispensation and the time of the world's harvest, which even now appears to be rapidly ripening.

ROMAN CATHOLIC CHURCH

A.I.T., Belleview, Mo.

Question: When was the origin of the Roman Catholic Church?

Answer: No date can be given, since its development has been gradual. Early in the fourth century Emperor Constantine recognized the growing importance of the Church, both Greek and Roman branches, and called a council composed of representatives of the entire Church in order to preserve its unity and also the unity of his empire. The council for this purpose convened in Nicea in A.D. 325. All of the other six ecumenical councils were also called by Roman emperors. None were called by popes. Pope Leo the Great (440-61) is said to have been the first pope to claim, as the successor of Peter, to have the authority to guide and to govern the Church. As a matter of fact, Peter himself never claimed to have any authority exceeding that of the other apostles. Gradually, however, other popes who succeeded Leo the Great claimed that Roman bishops had au-

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thority over both Church and State, a claim still advocated by the Roman hierarchy. It is interesting to note that the bishops of the Greek Orthodox Church never acceded to these claims, and of course, none of the Protestant denominations have done so.

THE SAMARITAN PENTATEUCH O.E., Kumoio, Finland

Questions: (1) Did the Samaritans have their Pentateuch before the time of Ezra? (2) If so, what became of the Priest Code said to have been composed during the exile and taken by Ezra to Jerusalem?

Answer: The Samaritans were a mixed race composed of descendants of the Jews left in the land after the captivity of the northern kingdom, and imported Gentiles (II Kings 17:26, 27). The northern kingdom became idolatrous and ended in 722 B.C. Since Ezra did not come to Palestine until the year 458 B.C., why is it necessary to suppose that the Samaritans did not have a copy of the Pentateuch during those intervening years? Is it impossible that they already had a copy? We do not know the date of the origin of the Samaritan Pentateuch, but since the mixed race complained to the king of Assyria that they were ignorant of "the manner of the God of the land," and since a Jewish priest was sent to them for the express

purpose of supplying this knowledge (II Kings 17:27), is it not reasonable to suppose that he may have carried to the Samaritans a copy of the law of Moses? That the Priest Code was developed in Babylon during the exile of Judah and brought to Palestine when Ezra returned to rebuild the temple, is pure fiction. Is it not far more reasonable to suppose that a copy of the Pentateuch probably was taken to Babylon and afterward brought back when the Babylonian captivity ended? Nor need we restrict ourselves to the belief that there was only a single copy of the law of Moses during this captivity. Practically all we know about the Samaritan Pentateuch, a copy of which is now in possession of the Samaritan colony at Shechem, is that it is extremely old. There is an inscription, however, which states that it was written by "Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the priest, in the thirteenth year of the settlement of Israel in the land of Canaan" (*The Book of Books*, by John W. Lea, p. 91).

THE TWO WITNESSES

A.V., Brunswick, Ga.

Question: Who are the two witnesses mentioned in Zechariah 4:3, 11, 14; Malachi 4:5, 6; and Revelation 11?

Answer: As to the two olive trees mentioned in Zechariah, we learn from

verse 14 that they are two men representing the Lord of the whole earth. They probably were Joshua, the high priest, and Zerubbabel, the civil ruler. In the Malachi reference, we have the name of Elijah in a prophecy which many believe may be one of the witnesses of Revelation 11. Enoch and Moses have both been suggested as the other. Some are confused by the words of our Lord (Matt. 11:14), which have been better translated thus, "This is Elijah, which is to come." That is, John the Baptist was merely a typical coming of Elijah. The literal fulfillment of the prophecy in Malachi pertains to the future.

PERSISTENT FAITH REWARDED

E.K.R., Douglas, N.D.

Question: What is the meaning of Mark 7:27, 28?

Answer: The "children" here mentioned are the Jews. Christ was sent to the lost sheep of the house of Israel. They must be "filled first." But the word "first" awakens hope in the heart of this Gentile woman, who was regarded by the Jews merely as a dog. Jesus uses the term apparently to test the woman's faith; but humbly she accepts the appellation, remembering also probably that the table from which the crumbs fell for the dogs was the Master's table, and her persistent faith and humility were at once rewarded (v. 29).

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What Is the Gift of Tongues and for What Purpose Given?

(Continued from page 189)

for them which believe. If therefore the whole church be come together into one place, and all speak with tongues and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth" (I Cor. 14:22-25).

What is the "unknown tongue"? In I Corinthians 14, the word "tongue" is preceded six times by the word "unknown." Paul uses the word "tongue" in this letter to the Corinthian church four times in chapter 12, two times in chapter 13, and sixteen times in chapter 14. And in all twenty-two places it designates a language or speaking that could be understood. If not understandable it was not to be permitted in the church services. This was God's command through Paul. Will you, professing Christian, believe and obey Him? Will you "keep silence in the church" "if there be no interpreter"? God so commands in verse 28. Will you obey?

You will discover, too, that in all the latter portion of this chapter 14 (vv. 26-40), Paul severely rebukes the Corinthian Christians for the way they magnified, practiced, and perverted this gift of tongues (speaking in a foreign language, which is clearly so interpreted in Acts 2:5-12). And observe, too, the results that followed! Yet today in some assemblies or churches we find them trying to demonstrate this gift in practically the same way these Corinthian church members were doing, and they are producing similar results—confusion, indecency, and disorder. Do not such methods of worship merit this same rebuke and condemnation? When unbelievers see and witness such actions "will they not say that ye are mad"?

In the closing two verses (I Cor. 14: 39, 40) Paul again measures the two gifts and tells which kind (preaching and teaching, or tongues) we are to covet. But he permits the other on this basis, "Let all things be done decently and in order." Is not this "decently and in order" rule necessary in all worship and all church services? "Let all things be done unto edifying," as commanded in verse 26. If we tolerate "confusion," ignore the "decency and in order" command, are we not disobeying God and giving place to the devil (Eph. 4:27)?

Summing up the facts and evidences found in the fifty-eight scriptures of the New Testament on this subject, it is very evident that the tongues-gift was one of the minor gifts, used by the Lord to confirm the gospel preaching merely three times. It was not for the great work of edifying the Church or for believers, but to enable unbelievers to know that the gospel preached, being confirmed with miraculous power, was superhuman, and thus cause them to

believe that the messenger and messages were sent by God (John 3:1, 2). But preaching the Word unto edification is the desired goal for true believers and for the Church.

We now ask, Is the Corinthian church, thus rebuked, our guide, and its estimate of the tongues-gift, as we see its following and practices in some churches today, the work of the Holy Spirit, "a still small voice" (I Kings 19:12), or is it the work of deceiving, "seducing spirits" (I Tim. 4:1)? Are confusion, indecency, noisy disorder, the fruit and work of the Holy Spirit?

But we should all remember that only harmonious scriptural truth will endure, will stand the fire that is to try all our preferred opinions, beliefs, sects, schisms, and divisions. Only unadulterated truth

will endure. Read again I Corinthians 1:10-18; 3:1-21. All theories and opinions of men, not in harmony with the Word, will burn and will be accompanied with loss, even with those who are building on the true and only foundation, Christ Jesus. Who can follow error and erroneous teachers and not suffer loss? Let us earnestly seek for the real truth. Who can modify or change the eternal Word? Hence we should with honesty seek the truth, search the Word, receive it in its fullness, then strive daily to so live that our lives will be in full harmony with the entire Word, that we may receive a full reward and not suffer loss. Believe Matthew 7:13, 14, 21-27; Mark 8:34-37; Luke 9:23-25; 13:23-27; John 8:29-32; 10:27-29; I Timothy 4:11-16; II Peter 1:5-11.

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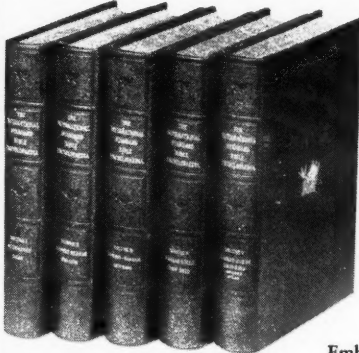
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December 10

REACTIONS TO THE GOOD NEWS Matthew 11:16-30

Golden Text: Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Matthew 11:28-30.

"Reactions to the Good News" is a good title for our lesson and a subject well worthy of our consideration. The response which men and women make to the preaching of the gospel today determines their destiny for time and eternity, just as it did when Jesus was first sending out His disciples to preach.

How do you react to the gospel message? Indifference will keep a man from Christ just as effectively as open rejection. A childlike faith, on the other hand, will bring a man into delightful fellowship with Him in both life and service. The Lord gives rest for the soul and companionship in the yokefellowship of Christian service.

I. Childlike Dissatisfaction (vv. 16-19).

Jesus, who was skilled in the art of teaching, took a familiar scene from the daily life of the people to show how utterly childish was the criticism of His enemies. Children at play, trying to interest their companions, present a wedding scene of great joy with no response. They then try the opposite with no better result.

The enemies of Christ were just like such children, and His enemies are the same today. Opposition to the gospel likes to clothe itself in learned phraseology and express itself in the terms of dignified logic, but in fact it is but an expression of personal feelings encouraged by the Devil and altogether like those of disgruntled children. Not often does it show its true nature in a forthright expression of unbelief and infidelity, for it prefers to hide behind some self-righteous criticism which it can level against Christian people or against their faith.

Why not be honest, unbeliever who reads these lines, and tell the truth about your reasons for failing to accept Christ. When you do that you will find that they are not reasons at all but only excuses, and there will then be hope for your repentance and conversion.

II. Deadly Indifference (vv. 20-24).

Rejection of Christ may be and all too often is simply indifference to His holy person and work. Jesus pronounced an awful judgment on the cities which had

been honored by His presence and His great works, and which should have been awed by His message and power but which had passed Him by in bored indifference.

These again are typical of countless thousands who today comfort themselves by saying, "I do not oppose the Church; I'm not against Christianity. I just don't take any position either for or against." By so doing they have declared themselves to be against Christ. Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). Let not such think for a moment that their judgment shall be less severe than that of the cities of Chorazin and Bethsaida!

III. Childlike Faith (vv. 25, 26).

God the Father and our Lord Jesus Christ have a great and loving interest in the touching beauty of the faith of a child. The unquestioning dependence, the absolute assurance of the child heart, these are the things that receive an answer from the Almighty.

This is not intended to reflect in any way on those who may have learning, wisdom and power but who with all have maintained a childlike humility. God knows them and honors and uses them. The point we do want to make is that all too often learning and standing in this world are a barrier between men and God simply because men put their trust in these things and not in Him. It is always a serious matter when a man permits his God-given ability to think, to come between him and God. What folly it is to expect the infinite and eternal God who made all things, including the brain of man, to in turn pass through the narrow compass of finite thinking.

IV. Restful Companionship (vv. 27-30).

A study of the theories and philosophies of this world leads only to unrest. Bewildered and unhappy is the man who puts his trust in them. But in Christ the weary and belabored human soul will find perfect and eternal rest. Why then does the mass of men reject Him to go on to wander in despair?

The rest which we find in Christ is not a useless and inactive repose. Far from it. It is a blessed yokefellowship with Christ in carrying forward His work. Here man finds his real usefulness, for only here is he liberated from the limitations of sin and self and joined in a yoke with the One in whom dwells all wisdom and power.

It is not because God's standards are low or His requirements limited that the yoke of Christ is so blessedly comfortable or easy, but it is because His own presence is with us to cheer, to bless, and to carry us on to new and greater heights.

December 17

PARABLES OF THE KINGDOM Matthew 13:3-8, 31-33, 44-46

Golden Text: Incline your ear, and come unto me: hear, and your soul shall live.—Isaiah 55:3.

Teaching by parable, a method so often used by our Lord Jesus Christ, has many advantages. A parable (which is a story relating events in common life to teach or illustrate spiritual truth) is useful in stimulating interest and attention, in making the truth clear, in fixing it in the hearer's memory, and in attracting for further instruction those who are interested even as it eliminates those who make no response. Jesus was the master of this art of teaching. Others have learned from Him.

The interpretation of the parables of Jesus has brought forth much difference of opinion. The important point to bear in mind is that the interpretation must be one consistent with other scripture, as well as with our Lord's own revelation of its meaning when given. We have His own interpretation of the parable of the Sower (Matt. 13:18-23), but He did not interpret the other parables of our lesson, leaving it for us to carefully seek their meaning and gladly receive their instruction.

I. Take Heed How You Hear (vv. 3-8).

This parable is rightly called the parable of the sower, for our Lord so named it (v. 18), but as we read it we see that the lesson it teaches relates primarily to the four kinds of hearers of the Word of God.

There are some who hear and their hearts and minds have so long been the common road over which every worldly influence has passed, that it has become so hard the Word of God finds no lodgment, but is quickly carried away by the birds, which are the "vultures of worldliness" and wickedness (see v. 19). Reader, if your heart is like that, ask God to break it up. Let us all shun those hardening influences which destroy our susceptibility to God's Word.

Others there are who hear and the seed takes root, but the soil is so shallow that it has only a quick growth which soon withers. These are those whose life is largely emotional, thrilling to a new experience, but not ready to face trials and the responsibilities of life (v. 21). As long as the Christian life looks attractive such shallow folk want to be counted in, but when they learn that it involves sacrifice, they are gone. Shallow souls, pray God to give your life depth and real meaning and worth.

Others hear and receive the truth, but soon permit the cares of life to choke and destroy it (see v. 22). This pictures modern life so aptly that one could dwell with

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II. Beware of the Birds (vv. 31-33).

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profit on the vital lessons here taught. Thank God, some of the seed brings forth a rich harvest! There is encouragement for every teacher and preacher of the Word of God. Notice (vv. 8, 23) that if we should bring forth a hundred-fold it would be tragic to bear only thirty or sixty.

II. Beware of the Power of Evil (vv. 31-33).

Just as the mustard plant was never intended to grow into a tree in which the birds would dwell, so Christianity was never intended to be a nominally Christianized world empire in which ungodly men, the dark birds of the evil one (v. 19), should find comfortable lodgment. Unfortunately, that is what much of professing Christianity has become. Let those of us who love the Lord beware that we are not misled by it.

The parable of the leaven teaches the same lesson. Always in the New Testament leaven stands for evil (see such passages as Matt. 22:16-21, 23, 29; 23:14, 16; I Cor. 5:6-8; Gal. 5:9). It is any influence that weakens testimony, encourages hypocrisy, formalism or worldliness. Who can deny that this leaven has spread throughout the Church? The Evil One is powerful. Let us beware of his power and of his leaven.

III. Value Redemption Aright (vv. 44-46).

In interpreting this parable we observe that obviously the sinner had nothing to sell with which to buy salvation, even if it were to be bought, which we know it is not (Eph. 2:8). We do give up some things to follow Christ, but are they not the worthless and degrading things? On the other hand, He gave His all, even to the shameful death of the cross. This He did for His own people, Israel, and what we are even more interested in, for the Church.

Let us value our redemption highly. We have been purchased with the unspeakable price, the blood of our Lord Jesus Christ. Let us then heed the admonition of the apostle Paul, "Ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's" (I Cor. 6:20).

December 24

THE CHILD AND THE KINGDOM

Matthew 1:18-25; 18:1-6; 19:13-15

Golden Text: A little child shall lead them.—Isaiah 11:6.

The children's holiday!

Yes, Christmas is the children's day of days, and it is also the day for those who have been "converted and become as little children" (Matt. 18:3). It is quite proper that it should be so, for Christmas really means nothing very significant except as we gather at Bethlehem's manger and there we find a child, the Christ-child. Those who come on the morrow to do homage to Him in the spirit of childlike faith will truly keep Christmas. In that spirit the writer of these notes wishes for you who read these lines just that kind of a holy day of joy and gladness.

Let us then go first of all to Bethlehem, and there having seen the One

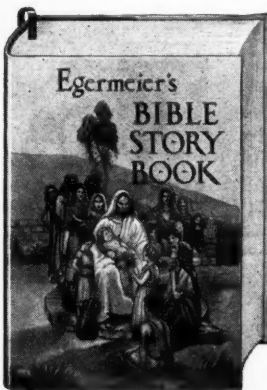
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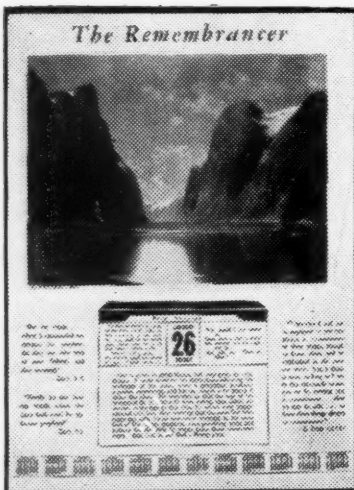
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who "became flesh and dwelt among us" as a little child, we shall be ready to go on and learn from Him what a blessed example, responsibility, and opportunity there is in the childhood which we see all around us.

I. The Child—Jesus Our Saviour (1:18-25).

The virgin mother Mary "brought forth her firstborn son" and "called his name Jesus"—the one who should "save his people from their sins" (vv. 21, 25). In order that He might be the Saviour, He had to be both God and man. This could only be true as God sent His own only begotten Son into the world by giving to Him a human mother in whom He as the eternal Son of God was "conceived by the Holy Ghost" (as we express it in the creed) and became the Son of Man.

For anyone who believes that God has all power and all wisdom to do what He wills and as He wills, and who further believes that Christ was pre-existent as the Son of God before His incarnation, there is no difficulty in believing in the virgin birth. In fact, no other manner of incarnation would have been possible. It necessarily follows that the one who denies the virgin birth of Christ thereby declares that He does not believe in the God of the Scriptures and in Jesus Christ His Son our Lord.

II. The Child—Our Example (18:1-4).

The disciples had been having a discussion about who was to be the greatest in the kingdom of heaven. This was not because they desired their brothers' advancement, for each one wanted to be the greatest (Luke 9:46).

Jesus frankly told them that they needed a real change of heart, a conversion. True greatness is not a matter of worldly position or ambition, but of a childlike humility. Such an idea was absolutely revolutionary in the day of Jesus, and in fact sounds unbelievable to the worldly man today. But it is none the less true that the great man or woman is the one who knows and recognizes himself to be utterly dependent on God in every moment, every circumstance, every trial, and in every opportunity of life. We need to learn of our children.

III. The Child—Our Responsibility (18:5, 6).

These awful, solemn words should be considered with great care. What a terrible judgment awaits those who cause little ones to stumble by reason of their false teaching, their failure to bring God's Word to bear upon their lives, improper discipline in the home, or the influence of a bad example. There are probably preachers, teachers in the Sunday School, grandparents, uncles, aunts, mothers, fathers, yes, even friends of little children who need to reread these verses and then cry out to God in repentance before it is too late.

IV. The Child—Our Opportunity (19:13-15).

Jesus knew the real value of a child and His loving heart reached out to invite the children to come unto Him in love, in obedience, and in trust. When

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us the unutterable folly of refusing to accept fact because it is astonishing, yet there are thousands of people standing in that position today concerning Jesus Christ. It is utterly unscientific, not to say irreligious. Here is an astonishing thing. They say we can not understand how this man hath this wisdom. Has He the wisdom? Why, yes, we cannot escape it. Then in the name of God and common honesty obey the injunction and postpone the investigation. O the unutterable folly of refusing to accept a fact because it is astonishing!" (G. Campbell Morgan).

II. Hated Because of Sin (14:1-4).

The pride of heart which causes many to hold themselves too good to follow the lowly Nazarene is sin. There is also that which even the world recognizes as sin which separates men from Christ. D. L. Moody is said to have written on the fly leaf of his Bible, "This book will keep you from sin, or sin will keep you from this book." That is true, and it is also true that sin will keep a man from Christ.

Herod, living in sin, had been rebuked by John and had silenced his accuser by the simple expedient of imprisonment and ultimately by beheading him. But one does not thus put away sin, and when this man heard of Jesus, he at once assumed that John had risen from the dead to plague him still. So Herod also took his place with the enemies of our Lord.

If a man shows his opposition to Christ, whether it be by indifference, or by jealousy, or in outright hatred, be sure there is sin in that man's life. Those who love righteousness love the righteous Lord and seek His grace that they may walk "in the paths of righteousness for his name's sake" (Ps. 23:3).

III. Accepted Because of Service (15:29-31).

"The Son of man came not to be ministered unto but to minister," even to the giving of "his life a ransom for many" (Matt. 20:28). We have so overemphasized and misused the word service that one almost hesitates to speak it in connection with the name of the Lord Jesus. Yet it does summarize His earthly life and ministry. He served the needy with His teaching and preaching, with His provision for their daily needs, with His healing touch, and we read that they wondered and glorified God (v. 31).

We said above that the majority of men appear to reject Christ, but that does not mean that He has no friends. "The communion of saints" is made up of a great and almost numberless host, including in its ranks the finest and most distinguished men and women of all ages who gladly stand side by side with the

humblest of believers to be counted for the Lord Jesus.

January 7

THE CHRISTIAN'S CONFESSION OF FAITH

Matthew 16:13-24

Golden Text: Thou art the Christ, the Son of the living God.—Matthew 16:16.

Many outstanding miracles had been performed by our Lord during His ministry in Galilee, and now as that period of His earthly work was drawing to a close He went with the disciples north into the great heathen center, Caesarea Philippi. Here He asked them life's greatest question, "What think ye of the Christ?" and Peter, blessed of God with true utterance, became the instrument for that confession of Christ upon which He could found His Church. Then there came from His blessed lips the prophecy of His death and resurrection which would make it possible for all who believe to become the sons of God and members of that Church. This great lesson should renew our enthusiasm for the study of Matthew, with which we are to be concerned for the next three months.

I. The Question—Who Is the Son of Man? (vv. 13-17).

The question of Christ was general at first, and in the answer we find that the people of our Lord's own day had a very high opinion of Him. They saw in Him the combined merits of the outstanding characters of their generation. They knew that He was no ordinary individual.

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He had made a striking impression on His own age, as indeed He has on every age of human history. The distinguished skeptic, John Stuart Mill, grudgingly admitted that Christianity had "not made a bad choice" in selecting Christ as its "ideal representative and guide to humanity."

Observe carefully that such a confession of Christ is not sufficient. It is not enough to acknowledge Him as the great teacher, the perfect example, or the way-shower. To deny His divinity, to take from Him His place as Son of the living God is to deny Christ in any real meaning and power, and in fact makes of Him an impostor and a fraud.

The personal question which follows, "Whom say ye that I am?" is the supremely important question from which no man can escape. Neutrality is impossible. Whatever we do or fail to do declares our position. "What think ye of Christ?" is the touchstone which tries everything else in life and which determines character, condition and destiny.

Peter by the grace of God had come to the place where he recognized the one with whom he was having blessed fellowship in service as the Messiah, the Anointed One, the Son of the living God. His confession gave Jesus great joy, and brought to Peter words of high commendation. We too should be so responsive to the guidance and control of the Holy Spirit that He may be able to teach us spiritual truth, leading us into those blessed and precious things which flesh and blood can never reveal.

II. The Church—Its True Foundation (vv. 18-20).

Christ, the Son of the living God, is



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the rock upon which the Church is built. The confession by Peter of this fact is in response to the question of Christ, "Whom say ye that I am?" and hence clearly relates to Christ, not to Peter, or to anything in Peter's personality. He was indeed blessed in his confession of Christ, but it is Christ who is the rock upon which the powerful and glorious Church is founded.

It follows without possibility of denial that only that organization which truly represents Jesus as the Christ, the Son of the living God, has any right to call itself a church. Countless are the groups calling themselves churches which are nothing but social or intellectual clubs with possibly a slightly religious flavor, for they deny the deity of Christ. Why are they not honest enough to take their proper names and their rightful places in the community? Is it because they wish to have the financial support of God's people and bear the good name of the Church?

III. The Cross—for Christ and for Me (vv. 21-24).

The shadow of the cross falls across the little gathering of disciples as the Lord tells them of His impending death on the cross. Note that He rightly coupled with the fact of His death the truth of the resurrection, which gives it true meaning and which carries us beyond the darkness of Calvary to the light and beauty of Easter morning. Apparently Peter (and he was no doubt representative of the entire group of disciples) heard only the appalling news that their leader was to go up to Jerusalem to die.

He who had a moment before spoken for God, now becomes the mouthpiece of the Devil. From confessing his Lord, Peter turned to tempting Him to avoid the cross. That he "meant well" does not excuse Peter's folly, nor does it excuse the blundering though well-meaning misdirections which many are giving to the souls of men in our day. Had Jesus yielded to the solicitation of the Evil One through Peter, there would never have been any redemption from sin wrought out on Calvary's cross.

But we observe in verse 24 that there is a cross for the Christian as well as for Christ. Obviously we can never bear His cross, He alone could do that, but we are to take up our own cross and deny ourselves and follow Him. Observe that denying self is not the same as self-denial. It is the complete setting aside of self-will for the full obedience to God's will. Self on the cross—Christ on the throne—such is the secret of real discipleship.



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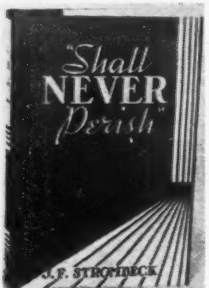
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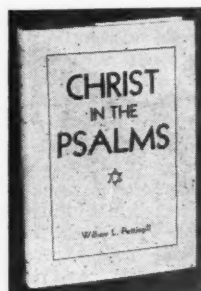
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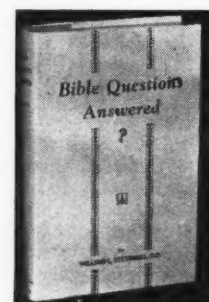


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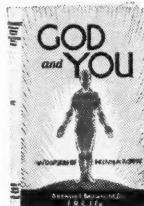
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The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

CHRIST OUR LIFE

Philippians 1:21

1. It is Personal—"For to me."
2. It is Practical—"to live."
3. It is Present—"is."
4. It is a Person—"Christ."
5. It is Profitable—"gain"—Kenneth Amsler.

"WHY STAND YE HERE ALL THE DAY IDLE?"

Matthew 20:6

1. The vineyard is so spacious.
2. The reward is so liberal.
3. The Master is so kind.
4. The time of working is so short.—John D. Engels.

CONFORMED OR TRANSFORMED?

Romans 12:2; 8:29

- I. Be Not Conformed to This World.
- II. Be Transformed by the Renewing of Your Mind.
- III. Be Conformed to the Image of His Son.—Vance H. Webster.

JOHN 20:19-21

1. A Declaration—"Peace be unto you."
2. A Revelation—"He showed unto them his hands and his side."
3. An obligation—"As my Father hath sent me, even so send I you."—Harry G. Hamilton.

FORWARD LOOKS

Philippians 3:13, 14

1. The *past* must be forgotten (v. 13).
2. The *present* must be progressive (v. 13).
3. The *future* will be rewarded (v. 14).—J. Allen Blair.

"RADIO" SERMONS

- "Broadcasting" (Eccles. 10:20).
 "Listening in" (Isa. 49:1).
 "Please stand by" (I Cor. 16:13).
 "Static" (Jer. 22:29).
 "Fine selectivity" (Luke 10:42).
 "Signing off" (Luke 15:2).—W. L. Deighton.

THE MEANING OF CHRISTMAS

Luke 2:8-20

- Christmas should mean to every heart:
1. A Hearing of the good tidings (v. 10).
 2. A Coming to the Saviour who is Christ, the Lord (v. 16).
 3. A Finding of Him whose birth fulfilled the prophetic Word (v. 16).
 4. A Beholding of His glory (v. 17).
 5. A Witnessing of Him to others (v. 17).
 6. A Glorifying and Praising of God for such a gift (v. 20).—Clifford Bristow.

CALLED TO BE

Oh, matchless honor, all unsought,
 High privilege, surpassing thought—
 That Thou shouldst call me, Lord, to be
 Linked in such work, O God, with Thee!
 To carry out Thy wondrous plan;
 To bear Thy message unto man;
 In trust with Christ's own word of grace
 To each soul of the human race.

WHAT THINK YE OF CHRIST?

1. Of His Perfection (Heb. 5:9).
2. Of His Promises (Num. 23:19).
3. Of His Precious Blood (I Pet. 1:18, 19).
4. Of His Power (Matt. 28:18).
 —Elias C. Goehle.

WHAT DISCIPLESHIP IMPLIES

1. Faith in Christ—believing His promises (Luke 11:5, 6).
2. Following after Christ—bearing His rejection (Matt. 16:24).
3. Fellowship with Christ—sharing His suffering (Phil. 3:10).
4. Friendship with Christ—obeying His commands (John 15:14).—K. L. B.

THE "JOYFULS" IN PHILIPPIANS

1. Joyful in prayer (1:4).
2. Joyful in preaching Christ (1:18).
3. Joyful in fellowship (1:25).
4. Joyful in abundance (1:26).
5. Joyful in each other (2:2).
6. Joyful in anticipation (2:16).
7. Joyful in sacrificial service (2:17).
8. Joyful in mutual service (2:18).
9. Joyful in the recovery of a sick brother (2:28).
10. Joyful in the Lord (3:1).
11. Joyful in what He is (3:3).
12. Joyful in spiritual children (4:1).
13. Joyful in the Lord at all times (4:4).
14. Joyful in Christian liberality (4:10).—L. J. Derk.

THREE "R'S"

- I. The Sinner:
 Ruin, redemption, regeneration.
- II. The Saint:
 Resting, reigning, rejoicing.
- III. The Saviour:
 Rejected, returning, ruling.—Norman H. Camp.

WITH THE SPIRIT

Ephesians 5:18

1. A Distinct Contract—"not wine but Spirit."
2. A Glorious Personality—"the Spirit."
3. A Tremendous Need—"but." The fact of command suggests greatness of need.
4. A Definite Determination—"be."
5. A Blessed Privilege—"filled."
6. A Marked Result—no "excess" possible.—R. S. Beal.

"ALL"

- "All sin" (I John 1:7).
 "All need" (Phil. 4:19).
 "All care" (I Pet. 5:7).
 "All things" (Rom. 8:28).
 "All joy" (Rom. 15:13; James 1:2).—A. H. Stewart.

CHRISTMAS

Luke 2:8-20

- I. Its Meaning.
 1. A Child was born (Isa. 7:14; 9:6; Luke 2:10, 11).
 2. A Son was given (Isa. 9:6).
- II. Its Message.
 1. A Saviour for men (Luke 2:11).
 2. A King with peace and good will (2:14).
- III. Its Manifestation.
 1. Angelic rejoicing (Luke 2:13, 14).
 2. Shepherds rejoiced (2:20).—F. Brandfeller.

THE JOY OF CHRISTMAS

Luke 1:46-56; 2:1-40

1. *Mary's Joy*—the mercy of God (1:54, 58).
2. *The Angels' Joy*—the message of good will (2:10-14).
3. *The Shepherds' Joy*—the revelation of God's truth (2:15-20). "Made known unto us" (v. 15) "as it was told unto them" (v. 20).
4. *Simeon's Joy*—the message of God's salvation (2:25-36). "Mine eyes have seen thy salvation" (v. 30).
5. *Anna's Joy*—the message of God's redemption (2:36-40). "Spoke of him to all that looked for redemption" (v. 38).
6. *The Believer's Joy*—the joy of Christ's fellowship (John 15:10, 11).—Robert W. Shobe.

THE JOY THAT JESUS BRINGS

Luke 2:15-20

- I. The Investigation (v. 15).
 1. They went personally—"let us go."
 2. The scope—"to all people" (v. 10).
 3. They went immediately—"let us now go" (Acts. 24:25; II Cor. 6:2).
- II. The Conformation (vv. 16, 17).
 1. The discovery (v. 16).
 2. "And they came"—not to the artist, poet, etc., but to the manger (Phil. 2:6-8; Isa. 53:3).
 3. The declaration—their testimony (v. 17).
- III. The Revelation (v. 14).
 1. What they had heard (v. 14).
 - a. Nationally (Isa. 9:16; Rev. 18:11-16).
 - b. Individually (John 1:11, 12; Rom. 5:1).
 2. What they had seen (vv. 20, 30).—William Barkalow.

"MARY"
 No room for
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 Heaven opens
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"MARY LAID HIM IN A MANGER"

No room for God incarnate in the inn,
When Mary laid Him in a manger;
But now through His one sacrifice for sin,
Heaven opens wide to let us sinners in.

Wise men and shepherds wondered at His birth,
When Mary laid Him in a manger;
But now the whole world wonders at His worth,
And knows He only can bring peace on earth.

Tears on the Infant's eyelids softly lay,
When Mary laid Him in a manger;
But now His love wipes all our tears away,
And heals the brokenhearted every day.

Listen! the cattle lowing in the stall,
When Mary laid Him in a manger;
But now ten thousand hosts adoring fall
Before His throne, and crown Him Lord of all!
—F.W.P., in *The Advent Witness*.

CHRISTMAS

I. The Prophetic Message.

1. A Child was to be born (Isa. 7:14; 9:6).
2. A Son was to be given (Isa. 9:6).

II. The Angelic Message.

1. A Child is born (Luke 2:11).
2. A Son is given (Luke 2:11).

III. The Shepherds' Message.

1. They went to see (Luke 2:15).
2. Returned rejoicing (Luke 2:20).—
F. Brandellner.

GIFTS AND GIVING

(A suggested series of sermons to be delivered *before* Christmas)

The First Mention of large-scale giving is in Esther 9:22, out of deep gratitude to God for turning their mourning into joy.

The Last Mention of men sending gifts is in Revelation 11:10, from depraved hearts that delight in the death of the two witnesses.

Three Symbolic Gifts, in Matthew 2:11. "The Church of old seems almost unitedly to have interpreted them as, in gold, the recognition of Christ's royalty; in frankincense, the acknowledging of His deity; while myrrh, used afterward at His burial, was taken thus to be the anticipation of His death."—F. W. Grant.

The Unspeakable Gift, in II Corinthians 9:15. Language has not, and cannot declare the worth of God's gift. (See I Kings 10:7).—Elmer L. Castrodale.

LEST WE FAIL

(A New Year Sermon)

I. Lean on God's Promise (Isa. 58: 11).

1. He guides.
2. He satisfies.
3. He makes fruitful and assures success.

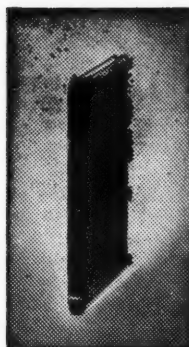
II. Learn to Forget Past Failures (Phil. 3:12-14).

1. There is none perfect.
2. There must be singleness of purpose.
3. There is a prize to be won.

III. Love God, Not the Praise of Men (Heb. 6:10).

1. God is not unrighteous.
2. God remembers your ministry.
3. God rewards your faithfulness.—
Arthur G. Annette.

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5 And it shall be as when the harvest-
man gathereth the corn, and reapeth the
ears with his arm; and it shall be as
he that gathereth ears in the valley of
* ch. 8. 28.
* Or, regard
my seed
dwelling.
* ch. 10. 16.

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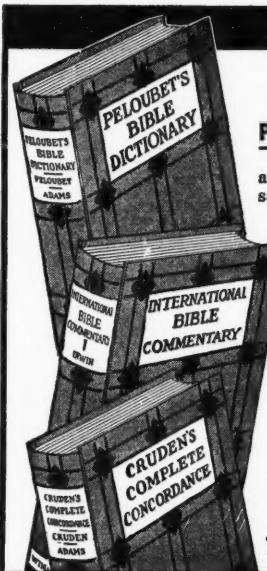
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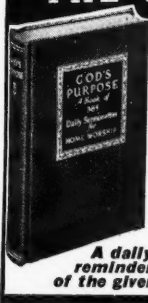
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FOUR LOOKS AT THE END OF THE YEAR

As submitted by Arthur H. Evans

1. Looking back I trace God's hand.
2. Looking in I praise His grace.
3. Looking up I meet His smile.
4. Looking on I have no fears.

Looking back I trace God's hand,
Guarding, guiding all my past;
Loving-kindness marks the track,
First and last.

Looking in I praise His grace,
Helping daily to overcome
Foes too mighty for my strength,
Journeying home.

Looking up I meet His smile,
Fresh encouragement is given
To press forward in the march
Nearer heaven.

Looking on I have no fears,
He who kept will ever keep;
God's love is unchanging still,
Full and deep!

—Laura A. Barter Snow.

JONAH

1. Perishing Jonah (Ch. 1).
2. Praying Jonah (Ch. 2).
3. Preaching Jonah (Ch. 3).
4. Pouting Jonah (Ch. 4).—John Mar-
gene.

PRAYER BARRIERS
Lamentations 3:44

1. Asking amiss (James 4:3).
2. A spirit of worldliness (James 4:4).
3. A lack of importunity (James 4:2).
4. A regard of iniquity (Ps. 66:18; Isa.
1:15; 59:1, 2; I Pet. 3:12).
5. A lack of faith (James 1:5-7; Heb.
11:6).—R. S. B.

**THE PURPOSE OF THE WONDER-
FUL WORD**

- I. A Sword to pierce, cut, penetrate
(Heb. 4:12).
- II. A Seed implanted in the heart
(James 1:21).
- III. Water to cleanse, sanctify (Eph.
5:26; John 15:3; 17:17).
- IV. Food to nourish (I Pet. 2:2).
- V. A Light to show us the way (Ps.
119:105).—L. Van Inwegen.

**THE THINGS THAT ARE "MORE
EXCELLENT"**
Romans 2:18

1. A More Excellent Way—Love (I
Cor. 12:31; 13:1-13).
2. A More Excellent Name—Christ
(Heb. 1:4; Acts 4:12).
3. A More Excellent Ministry—Heav-
enly (Heb. 8:6).
4. A More Excellent Sacrifice—Blood
shed (Heb. 11:4; 9:22; 10:12).—Robert
J. McConnell.

HEAVEN'S STARLIGHT
Daniel 12:2, 3

God's own shall shine "as the stars"—

1. Because they are heavenly beings.
2. Because of their glory.
3. Because of their differences.
4. Because of their duration.—Clifford
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6. Self lovers (II Tim. 3:2).
7. Faithless in word (II Tim. 3:3).
8. Denial of God's power (II Tim. 3:5).—Echoes.

GOD'S PEOPLE IN PSALM 89

1. Happy. "Blessed is the people" (v. 15).
2. Intelligent. "Know the joyful sound" (v. 15).
3. Active. "They shall walk" (v. 15).
4. Privileged. "In the light of thy countenance" (v. 15).
5. Rejoicing. "In thy name shall they rejoice" (v. 16).
6. Strong. "The glory of their strength" (v. 17).
7. Exalted. "In thy righteousness exalted" (v. 16).—Charles Inglis.

WONDERFUL THINGS FROM THE WONDERFUL WORD

1. The Wonderful Things of Christ's Ministry (Matt. 21:15).
2. The Wonderful Love of Jonathan for David (II Sam. 1:26).
3. The Wonderful Works of God's Construction (Ps. 40:5; 78:4).
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Matthew 22:42

Introduction: The question of the Herodians (v. 17); of the Sadducees (v. 28); of the Pharisees (v. 36); of Jesus (v. 42). The answer: "To whom shall we go?" (John 6:68).

1. We go to geology, and the answer is: "He is the Rock" (Ps. 89:26; I Cor. 10:4).

2. We go to botany, and the answer is: "He is the lily of the valley" (Song of Sol. 12:1).

3. We go to astronomy, and the answer is: "He is the Sun of righteousness" (Mal. 4:2); "The bright and morning star" (Rev. 22:16).

4. We go to humanity, and the answer is (Matt. 16:13-15):

- a. Public opinion—"some say" (v. 14).
- b. Private opinion—"But whom say ye that I am?" (v. 15).—William Barkalow.

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b. Interest—He died for me.
- II The Traveler—"me"
a. Must take the journey.
b. Have not had experience.
- III The Road—"path"
a. One of many.
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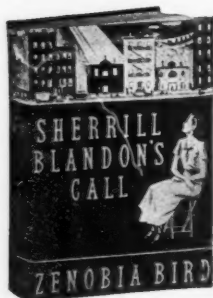
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TODAY

"Just this one day, my Father,
I would not ask for more;
We may not know the good or ill
The morrow hath in store;
Yet I have faith to travel on
In my allotted way,
And know that Thou wilt give me strength
For just this day."

FROM GLORY UNTO GLORY
Philippians 2:5-11

- I. He Emptied Himself (vv. 6-8).
 1. Renunciation (vv. 6, 7a).
 2. Incarnation (vv. 7b, 8a).
 3. Crucifixion (v. 8b).
- II. God Exalted Him (vv. 9-11).
 1. Above all the heavens (Eph. 4:10; Heb. 4:14; 7:26).
 2. Above all known or named (Eph. 1:20-22, R.V.).
 3. Above every name (v. 9b).
 4. Every knee shall bend and bow (v. 10).
 5. Every tongue shall confess (v. 11).—Kenneth A. Amsler.

ALONE WITH GOD

It is apparently not until we are alone with God that the great issues of our lives are made clear. From solitary Adam in the Garden of Eden to John on the lonely Isle of Patmos the Scriptures constantly reveal the purpose of God to deal with us as individuals who must commune with Him personally and intimately. Thus Abel gave an account of himself to God. Enoch walked with God. Noah received the warning of God. Abraham was taken out of the congested city of Ur to the loneliness of Mamre. Isaac was ostracized in Gerar, but God was with him. Jacob found God at lonely Bethel. Later he wrestled with the angel of the Lord through the long night at Peniel. Joseph received his tuition in holy communion in a silent prison cell. Moses lost his human passion in the wilderness where God clothed him with divine power. In the somber quiet of the night God confirmed His call to Gideon. A solitary woman prayed and God gave her Samuel. David fleeing from Saul learned to say, "The Lord is my Shepherd, I shall not want." Isaiah saw the Lord alone and it transformed him. Out of the pit Jeremiah was commissioned to higher service with God. Hezekiah turned his face to the wall and wept and prayed, but God was there to prolong his life. In the dread darkness of the lion's den Daniel saw a vision of God. Jesus told His disciples, "Ye . . . shall leave me alone; and yet I am not alone, because the Father is with me." From his prison cell Paul writes, "Only Luke is with me," and yet in one of his prison epistles he writes, "The Lord is at hand." We owe the vision of our conquering Christ to John in exile on Patmos "for the word of God and for the testimony of Jesus Christ."

The divine record could never be written but for those lives who come to be alone with God.—*Watchman-Examiner*.



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Decembe

Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

The tenth National Convention of Evangelists and Christian Workers will meet at Jackson, Miss., Dec. 31 to Jan. 7. The sessions will be held in the Civic Auditorium, seating 4,000. Capacity audiences are expected. The convention is under the auspices of the Interdenominational Association of Evangelists, whose headquarters are Winona Lake, Ind., where its annual business sessions are held in connection with the Winona Lake Bible Conference. Howard S. Williams, of Hattiesburg, Miss., is the president of the Association, and Elmer C. Miller, of Dayton, Ohio, is director of the convention. The sessions are open to the public with morning, afternoon and evening mass meetings. This assembly, which continues eight days, is the outstanding evangelistic event of the year and is attended by a large number of evangelists and gospel singers from all parts of the United States and Canada, as well as by many pastors and laymen.

An interesting report has been received from Harry Beckman of a unique revival effort in Minnesota in which he was the evangelist. Last March a group of twelve churches in the Cokato district began a continuous evangelistic campaign. The work was begun at Lake Lillian, where R. G. Chisholm is pastor. After this meeting the evangelist went to Grove City, to be with William Ault and his congregation. In October Mr. Beckman was in Cokato, with Axel Lindgren. The Lord has graciously blessed this continuous effort, and brought about a spirit of revival throughout the district.

A strong program of child evangelism is being carried on by Mr. and Mrs. Paul White, and many children are being saved in their meetings. In Mount Vernon, Ohio, the Whites recently assisted the pastor in the Christian and Missionary Alliance Church, after which they went to Zion Church, Elkhart, Ind., for two weeks. Many souls were reported saved and believers strengthened in the faith.

There was a great awakening among the people of God as souls were won for the Lord in the meetings held by the Edward Vanderjagt Party, Grand Rapids, Mich., in the First United Presbyterian Church, Ottawa, Kan., J. J. Ross, pastor. From Ottawa the party went to Decker-ville Baptist Church for their third campaign with Richard Nyberg, pastor.

Services were conducted during the summer months by the City Rescue Mission, Trenton, N.J., in the Christian Fellowship League tent. The meetings were directed by the mission superintendent, Joseph Keating, Jr. This was a new field of service for the Trenton mission.

Crume in the Tabernacle Baptist Church, Louisville, Ky. This was Dr. Crume's fourth meeting with Dr. A. K. Wright, the pastor. The series was one of 41 meetings conducted by the Baptist churches in the Louisville Simultaneous Campaign.

"Dr. Walter D. Kallenbach, blind evangelist, conducted one of the most successful meetings in the history of the First Baptist Church, Muscatine, Iowa," writes Vance H. Webster, pastor. "There were 90 decisions for Christ and 115 who indicated publicly their desire to reconsecrate their lives to Christ."

The First Baptist Church of What Cheer, Iowa, called A. D. Mohr, of Des Moines, and the Jubilate Trio for a two weeks' engagement in September. In reporting, James L. Clark, the pastor, writes, "We visited the schools in the vicinity, giving the gospel in songs and choruses and object lessons which resulted in bringing many children to the afternoon meetings. These services were under the direction of the trio and were very profitable. We were glad to have the Jubilate Trio with us at the beginning of their work in the evangelistic field.

Their heartfelt gospel songs and vibra-harp numbers were well received. The messages brought by Mr. Mohr were a great blessing to our church."

Meetings conducted by Robert J. Kees in the First Baptist Church, Richland, Center, Wis., in October, resulted in souls being saved and many rededicating their lives to the Master. C. Alex Jones, the pastor, writes that the work among the young people was much appreciated, and the music and messages from the Word of God will long be remembered.

The radio campaign conducted by Oscar Lowry over CFGP, Grand Prairie, Alta., began Nov. 5. The broadcast each weekday morning is from 9:00 to 9:30, and each evening except Sunday from 8:30 to 9:30.

A spiritual awakening was experienced throughout the departments of the church during the three weeks campaign conducted by the Elden Farrar Party in the Seventh Avenue Baptist Church, Council Bluffs, Iowa, A. S. Grarup, pastor. Many souls were saved. Mr. Farrar writes, "As the city honored the railroads in a 'Back to the Rail' celebration, the theme in word and song throughout the campaign became 'Back to God.'" Mr. and Mrs. Farrar were assisted by Miss Helen Griggs, Hammond organist.

Twelve Bible teachers and conference workers took part in the work. The attendance was gratifying, and the Lord blessed in nearly 100 conversions.

Billy Wiggins finished ten weeks of street meetings in Philadelphia, Pa., under the Summer Evangelistic Committee of the Presbyterian churches of that city. More than 300 conversions were reported among the thousands who heard the gospel. Mr. Wiggins began his fall work in Johnstown, N.Y., on September 17, where a two weeks series was conducted. In the Hilburn, N.Y., Presbyterian Church more than 60 came forward and confessed to accept Christ as their Saviour. The evangelist also reports a three weeks engagement in the Tabernacle of the Open Door, Elmira Heights, N.Y.

More than 100 young people dedicated their lives to Christian work as the Lord leads, in union meetings conducted during the spring and summer months in California, Texas, Alabama, and Florida by Dr. D. L. Coale, general evangelist of the Methodist Church. Dr. Coale began his fall work in October in Orlando, Fla., in a union effort.

There were 87 additions to the church in the campaign conducted by Dr. T. C.



The Jubilate Trio—Lois Brandfellner, Helen Stevens, Eileen Eggert

EVANGELISTS' AND SINGERS' EXCHANGE

Through a change in policy, this Exchange Column has been discontinued. This in no way reflects upon the workers whose advertisements have appeared here, as their reports will continue to be published in the Evangelistic and Bible Conference Fields Department. They may be reached through the MOODY MONTHLY office.
—Editors.

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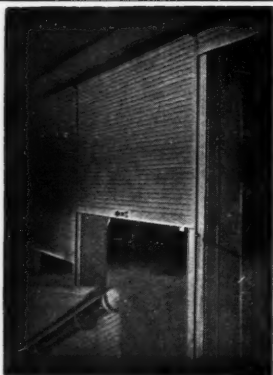
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During October, John Raymond Hand conducted one-week Bible conferences in the M. E. Church, Valley Forge, Pa., the Sunbeam Assembly, Philadelphia, and the Tinicum Gospel Tabernacle, Essington, Pa. On October 23, Mr. Hand began a five weeks campaign in the Christian Church, Madisonville, Pa., George Robinson, pastor. He reports a fine attendance and many souls saved.

After closing their summer duties with the responsibility of management of the Cedar Lake Conference grounds, the Kindigs are back in the evangelistic field. Their first campaigns of the fall season were in Rock Island, Ill., and Creston,



Muriel C. Smith, Song leader associated with Guila M. Logue. They are known as the Musical Evangelists.

Iowa. They report capacity crowds and unusually good response to the invitations for salvation and consecration. They have accepted the invitation to return to Cedar Lake next summer. Their duties there will begin the middle of June.

At a recent invitation from E. N. Sale, pastor of a Baptist church in Jacksonville, Fla., F. A. Geisenheimer gave an evangelistic message at a Sunday evening service which resulted in 6 men coming forward and accepting Christ. Mr. and Mrs. Geisenheimer recently returned to Chicago after completing a 2,500 mile automobile trip through Indiana, Kentucky, Tennessee, North and South Carolina, Georgia and Florida, distributing tracts and preaching the Word.

John W. Troy recently returned from Serbia, where he had the joy of evangelizing in various parts of the country. He writes, "We have a beautiful church hall in Belgrade and a fine congregation. The young people are strong in the Lord and have a fine chorus choir and orchestra." Mr. Troy reports a second revival conducted in October in the Hyde Park Baptist Church, North Plainfield, N.J., Ralph Carr, pastor. God blessed in the salvation of souls and in strengthening Christians in the faith. Mr. Troy's next meeting was in Duquesne, Pa.

Meetings were conducted by Violet Heefner and Anna Sudenga in Miss



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Heefner's home church in Des Moines, Iowa, Dr. Frank A. Case, pastor. Crowds attended and the membership received a blessing. A week was spent by the evangelists in a series in the Bethany Baptist Church near Vesper, Kan., where J. H. Kornelsen is pastor. A great spiritual awakening was experienced and 40 people came forward to accept Christ or to rededicate their lives to God. Six married couples were saved and set up family altars in their homes. Crowds attended and there was not a service without conversions. Following the campaign, the evangelists went to the First Baptist Church, Pierceton, Ind., where Ericus Poor is pastor, for another week of revival effort.

"Calvary Evangelical Church, Ann Arbor, Mich., has been the center of a real heaven-sent, old-fashioned revival," writes Lottie M. Carson, high school teacher of the L. C. Robie Victory Meetings conducted for three weeks in October. In the weeks preceding the meeting the evidence of the leading of the Holy Spirit was felt in the assemblies of the church. During the campaign many precious souls were saved. There were organized six prayer groups that met in various homes in different sections of the city for two mornings each week during the meetings. A loud speaker outside of the church, which is located on a prominent flat-iron corner, was used to carry the songs, orchestral selections and invitation to the meetings to the passers-by. The children's meetings, with object lessons, songs and choruses, were popular and won many for the Master. Christians presented themselves at the altar for a deeper work of grace, and a number of young people offered themselves for special Christian work. At the last Sunday morning service the altar was lined with young people who came to consecrate themselves to gospel service if God should call them.

Arthur W. McKee was with the Le-Tourneau Evangelistic Party for three days in October in Philpott Tabernacle, Hamilton, Ont. On Nov. 1, Mr. McKee went to Rockford, Ill., to assist Mrs. Billy Sunday in the Evangelical Free Church. November 12-25 he assisted Jesse Hendley, of Atlanta, Ga., in a campaign in the Tower Grace Baptist Church, St. Louis, Mo.

"Thirty young people bowed at the altar on young people's night and 34 young boys and girls gave their hearts to the Saviour in the children's meetings," writes Sylvester Sanford, in reporting a two weeks effort in the United Brethren Church, Cedar Rapids, Iowa, James T. Stuart, pastor. There were many testimonies as to conversion and reconsecration. A day of prayer proved the power of the Holy Spirit in the lives of believers. The choir and male quartet greatly assisted in the work. O. G. Gatrelle, of the Evangelical Church, and superintendent Ward, of the City Mission, co-operated.

Guy W. Green led services in October for the First Presbyterian Church, Sapulpa, Okla., as part of a city-wide revival effort in which seven churches participated. Each church held its own meeting with a special speaker. On the

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last Sunday, 18 persons were received into the First Presbyterian Church, of which Charles D. Todd is pastor. Mr. Green's morning Bible recitals were an important feature of the campaign. At the close of the engagement Mr. Green went to the Lafayette Park Presbyterian Church, St. Louis, Mo., where between 30 and 40 confessions of faith were recorded, five of whom were heads of families. Edwin C. Nesbitt is pastor of the St. Louis church.

A Prison Congress, held in the Hotel New Yorker, New York City, is reported by Christopher "Lucky" Baldwin, chaplain of the House of Correction, Chicago. Some of the visitors had the privilege of visiting Rikers Island, where the largest penitentiary in the United States is being built. They also visited Sing Sing Prison, where 18 young men are confined in the death cells. Mr. Baldwin says, "This is where we gained the greatest victory in twenty years." After the congress was over, Mr. Baldwin spoke in the First and Central Presbyterian Church of Wilmington, Del., where Dr. W. G. Purdy is pastor. Mrs. Purdy and Dr. Purdy's secretary are former students of Moody Bible Institute. Dr. Purdy stated that 125 asked for prayer at the close of the service.

The Peter McCarthy Morning Star Mission, Joliet, Ill., has completed thirty years of service for God and humanity. The occasion was celebrated with a three day special program. Mr. McCarthy reported that in the last twenty-five years 75,000 men and boys had been furnished lodging; 200,000 free meals provided; 7,500 police court and jail visits; 2,500 families given relief; railroad fare for 2,550; and 9,125 souls won for Christ.

A report comes from the Brotherhood Tabernacle, Adrian, Mich., where John Carrara assisted T. Yaxley, the pastor, in a revival effort. Souls were born into the kingdom and more than 300 young people rededicated their lives to the Lord. One whole family was saved. The last night of the engagement the pastor's daughter gave her heart to Jesus. A choir of 35 voices co-operated throughout the campaign.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

The Sunshine Gospel Trio held services October 8-18, in the Christian and Missionary Alliance Church, Winston-Salem, N.C. J. H. Sealf, pastor. There

were nine professed conversions. October 22-31 they assisted H. P. Williams, of the Gospel Tabernacle, High Point, N.C.

W. W. Shannon held a series of meetings September 24 to October 8, in the Madison Street Church, Oak Park, Ill., A. H. Fardon, pastor. October 15-29 he held an evangelistic campaign in the Westminster Presbyterian Church, Fort Worth, Tex., J. H. Patterson, pastor. Both he and Michael Guido, who assisted him, were rejoiced daily by the number of souls who confessed Christ.

Dr. Henry Ostrom was the guest speaker for the meetings October 8-15, sponsored by the Christian Laymen's Committee of Menominee County, Mich., held in the Mission Church, Opera House and Baptist Church in Menominee; in the Mission Church of Wallace and in the Methodist Episcopal Church of Carney. The results were most encouraging to both the committee and the speaker. Union meetings, addressed by Dr. Ostrom, were held October 22-29, in the First Methodist Church, Milford, Mich., H. E. Dutweiler, pastor. The young people of Highland and Milford sponsored the meetings and God greatly blessed the effort.

Dr. Herbert Lockyer was the preacher October 1-13, in Lowell, Mass., for the evangelistic union effort, which was in charge of Hugh Penney, pastor of the Eliot Union Church, where the meetings were held. October 15-20, Dr. Lockyer held a series of meetings in the Marcus Hook Baptist Church, Linwood, Pa., G. Harold Hill, pastor.

FUTURE ENGAGEMENTS

M. J. Anzalone—December, Frewsburg, N.Y.
Harry Beckman—December, Mitchell, Ind.
Gerald E. Bonney, "The Bonney Workers"—Nov. 26-Dec. 10, Caribou, Me.; Dec. 11-22, East Rochester, N.H.; Dec. 31-Jan. 14, Boston, Mass.; Jan. 21-Feb. 4, Rockland, Me.; Feb. 11-25, West Medford, Mass.; Mar. 3-15, Boston, Mass.
John Carrara—Nov. 26-Dec. 10, Kalamazoo, Mich.; Jan. 1-22, Chicago, Ill.; Jan. 28-Feb. 11, Chattanooga, Tenn.; Feb. 18-Mar. 3, Milwaukee, Wis.; Mar. 10-24, Jackson, Mich.; Mar. 31-Apr. 14, Ottawa, Can.; Apr. 21-May 5, Toledo, Ohio; May 7-19, Wayne, Mich.
John Raymond Hand—Nov. 26-Dec. 3, Cornwall Heights, Pa.; Dec. 5-27, Chicago; Jan. 1-21, Philadelphia, Pa.; Jan. 22-Feb. 4, New Castle, Pa.
Carl C. Harwood—Nov. 22-Dec. 3, Greeley, Colo.; Dec. 6-17, Fruitdale, Colo.
M. E. Hawkins—Nov. 29, Beech Grove, Ind.
Robert J. Kees—Nov. 14-Dec. 3, Sault Ste Marie, Ont., Can.; Dec. 5-17, Waverly, Iowa; Jan. 7-Feb. 4, Richland Center, Wis.; Feb. 11-25, Lynn, Mass.
Oscar Lowry—Nov. 5-Dec. 10, Grande Prairie, Alta., Can.; Jan. 7-Feb. 18, La Grande, Ore.; Feb. 25-Apr. 21, Waterloo, Iowa.
Arthur W. McKee—Nov. 26, Asbury Park, N.Y.
H. Evan McKinley—Nov. 20-Dec. 3, Monongah, W.Va.; Dec. 11-31, Flag Pond, Tenn.
David F. Nygren-Parks T. Hunt—Dec. 3-17, Douglas, Wyo.
L. C. Robie—Jan. 7, Skaneateles, N.Y.
B. M. and Mrs. Rollins—Nov. 20-Dec. 3, Greenville, Ohio; Dec. 4-17, Ashland, Ohio.
Sylvester Sanford—Nov. 27-Dec. 10, Muncie, Ind.; Dec. 11-24, Eyota, Minn.; Dec. 31-Jan. 6, Jackson, Miss.; Jan. 7-14, Chicago, Ill.; Jan. 15-28, Saratoga, Ind.; Jan. 29-Feb. 11, Hollansburg, Ohio; Feb. 12-25, Versailles, Ohio; Feb. 26-Mar. 10, Lynn, Ind.; Mar. 11-24, Mooreland, Ind.; Mar. 25-31, Mt. Vernon, Ill.; Apr. 1-May 12, Champion, Neb.; May 13-26, Chicago, Ill.; May 28, Morley, Iowa; June 10-23, Morley, Iowa; June 25-July 7, Clinton, Iowa; July 9-21, John, Ill.
Gipsy Smith, Jr.—Nov. 26-Dec. 10, Wilson, N.C.; Jan. 7-21, Jackson, Tenn.; Jan. 28-Feb. 11, Kingsport, Tenn.; Feb. 18-Mar. 3, Franklin, W.Va.; Mar. 10-24, Atlanta, Ga.; Mar. 31-Apr. 14, Hartford, Conn.; Apr. 21-May 5, Moultrie, Ga.
O. W. Stucky—Dec. 3-17, Detroit, Mich.
Michael Walsh—Nov. 14-Dec. 3, Racine, Wis.; January and February, Boston and New England states.

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"Let us all be resolved that we will read God's Holy Word as we have never read it before."

We are sure the book will be a real blessing in many lives. Every page of it makes the reviewer thank God for Bishop Taylor Smith whose chief delight was soul-winning.

288 pages. 5x8 inches. Zondervan Publishing House, Grand Rapids. \$3.00. W.H.H.*

The Greatest Thing in the Universe, by LeBaron W. Kinney.

Here is a most interesting and profitable book on the structure of the Scriptures. There have been differences of opinion as to whether or not number has significance in the Bible. Mr. Kinney's work is one of the strongest presentations we have ever seen of the affirmative side of this question. The volume will be of real value to Bible students and it will furnish much internal evidence for the inspiration of the Word of God. We could wish preachers might possess it for their own help and loan to an unbelieving but thoughtful friend.

201 pages. 5½x8¼ inches. Author, 18100 Cornwall Road, Cleveland, Ohio. \$1.50. W.H.H.*

Prayers, by L. M. Zimmerman.

This little book aims at offering "for all people for all occasions" words which they may suitably use in their prayer approach to God. We must recognize that prayer cannot be offered by proxy. The most beautiful sentiments of others cannot be acceptable to God if they are not also our own. But it is quite possible that many will be helped in their intelligent communion with God by the guidance which this little book offers. It certainly breathes a reverent spirit, and the longings for purity, the vision of God, a spirit of love and compassion toward our fellows, even those who have been unkind to us, expressed so tenderly and sweetly, will furnish material which the devout soul may appropriate and offer to God.

68 pages. 4x6¼ inches. The United Lutheran Publication House, Philadelphia. 35 cents. M.I.R.

The Airman's Guide, compiled by J. R. Walkey.

The writer is the Chaplain-in-Chief of the Royal Air Force of Great Britain, and this pocket edition of timely sermonettes

has been expressly prepared for aviators. Not only does it answer the question, Can a man be a Christian in the Royal Air Force? but it includes many striking conversions and unusual incidents in Christian life. Some of these, like the story of how Valentine Burke got free, have already appeared in tract form.

159 pages, 3¼x5½ inches. Pickering & Inglis, London. 20 cents. C.H.B.

The Perils of These Perilous Times, by Captain E. G. Carré.

The author has prepared books of a similar nature, and this one is put out in paper in order that it may have the widest possible circulation. The chapters first appeared as a series of articles in the quarterly magazine, *Living Links*, and they cover the period of the past two and one-half years. This is a very timely contribution to meet the needs of the time in which we live.

99 pages. 4¼x7 inches. Pickering & Inglis, London. 40 cents. C.H.B.

Jill Wants to Know, by Dorothy Dennison.

The fact that this book is written in story form in attractive conversational style makes it readable to our hurried youth of today. The setting is in an English camp where Commy, the leader, meets the perplexing questions of four adolescent girls as they think through the problems of the plan of salvation, how to overcome temptation, the keeping power of the Lord, the Christian's walk and work, and the attractiveness of the separated life. This book is a companion to *The Questions of Jack Wantoknow*, by Montague Goodman.

92 pages. 4¼x6½ inches. Paternoster Press, London. 40 cents. H.E.G.

Curiosity Joe, by Montague Goodman.

Those who are familiar with *The Questions of Jack Wantoknow* will read with interest the continuation of that book as his son, Curiosity Joe, travels with his uncle to Africa to be with his father, "Jack," who is a missionary in that land. Miraculously saved by a native man from the savage attack of a lion, Joe is nursed back to life by the former witch doctor who gives his testimony to the boy as he tells of his remarkable conversion. Through this testimony, Joe too puts his faith in the Lord. At the end of the trail they fail to discover Joe's father, who has fled from a burning village and bush fire. Through many exciting adventures the story has a happy ending as father and son are reunited. An impelling book that any boy of adolescent years will thrill to read.

92 pages. 4¼x6½ inches. Paternoster Press, London. 40 cents. H.E.G.

The Sugar Creek Gang, by Paul Hutchens.

Boys ten to fourteen years of age, and girls, too, will find this new story book a real thriller. Told in the first person, the story lets the reader into the innermost life of this fascinating gang of boys. Some are from Christian homes and others not, but the Christian atmosphere rules throughout and will have a strong influence for good on the readers. A very fine addition to the library of your boy or girl.

96 pages. 5¼x7½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 50 cents. L.E.L.

Where Are the Nine? by Edward VanderJagt.

This well-known evangelist has used this message effectively to stirring up church

members to see their responsibility to the lost. "There must be a knowledge of sin among the believers," he says, "before the converted can be resurrected." He suggests that of the nine types of members failing the church, one is with Jonah, asleep; one is with Lot, compromising; one with Saul, disobedient; one with Thomas, absent; one with Peter, following afar off; one with Demas, worldly; and one with Ananias, holding out.

31 pages. 5¼ x 7½ inches. Fundamental Truth Publishers, Finlay, Ohio. 25 cents. C.H.B.

Blue Star, by Kunigunde Duncan.
Indian Oasis, by Cecil Dryden.

Two books giving firsthand, authentic and intensely interesting information regarding the American Indians and government educational work among them.

Blue Star tells the story of the splendid work done by Corabelle Fellows, who as a young girl left the social life of Washington, D.C., a half century ago, to teach among the Sioux Indians in the Dakotas.

Indian Oasis relates something of the twenty-nine years of service given between 1900 and 1929 by Janette Woodruff, who left a prospering millinery business in Wisconsin to become an "oasis" for many an Indian boy and girl as she served as a school matron among the Crow, Piute, and Papago Indians.

Neither of these books is designed to discuss the religious work among the Indians, but they both touch with sympathy and appreciation on the work of faithful missionaries of Christ. They are excellent volumes for those who wish to better understand the American Indian, and that should include all who are concerned about their spiritual welfare.

It is proper that a word be said about the excellent printing and binding of these volumes. The publishers have taken real pride in their workmanship and have prepared volumes which are a pleasure to read and to keep.

211 pages, 5½ x 8¼ inches, \$2.50 and 325 pages, 5¼ x 9 inches, \$3.00, respectively. Caxton Printers, Caldwell, Idaho.

H.L.L.

Why a Preacher and Not a Priest? the life story of Evangelist John Carrara.

The biography of any man's life is usually of interest to young people who are looking for the embodiment of their ideals and ideas in a personality. When these ideals are lived out in the experience of a Christian man or woman, they hold added interest, and when one finds an unusual story of a young Christian, one is impelled to thank God anew for His saving power and sustaining grace in this modern day and age when many feel they are standing alone for the things of Christ.

The life story of John Carrara is most unusual. Born a Catholic and passing his childhood years in that faith, one follows with interest his conversion from darkness to light as the Holy Spirit used John 3:16 to enlighten his soul. Then followed years of home study in the Word, and many instances of God's peculiar leading as the young man became a flaming evangel for Christ.

111 pages. 5¼ x 7¼ inches. Zondervan Publishing House, Grand Rapids. \$1.00. H.E.G.

Christian Home Making, edited by Mrs. Robert E. Speer and Constance M. Hallock.

This was prepared for the Madras Conference of the International Missionary Council, and describes not only the Chris-

*Dr. Will H. Houghton.

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tian home in America, but home making in Africa, China, India and Japan. Undoubtedly all are agreed that much has been lost from the modern home that constituted an important part of the colonial home. One could wish, however, that this collaboration might have laid more emphasis upon the return to Bible instruction and the family altar, which is scarcely mentioned in the entire book. As a substitute for the spiritual life, much is made of the development of social consciousness for the immediate benefits to be attained through materialistic improvement. This volume is not nearly as helpful as *Building a Christian Home*, by Dr. J. A. Huffman.

140 pages. 5¼ x 7½ inches. Round Table Press, New York. \$1.50. C.H.B.

In the Land of Cromwell and Bunyan, by William Hazer Wrighton, D.D.

A very graphic description of the historical background, quaint customs, and interesting events which permeated the very atmosphere from the days of early England to the days of his youth, is widely related by the author who was born at Godmanchester, near the home of Oliver Cromwell and "born again" at Bedford the home of that "immortal dreamer," John Bunyan.

100 pages. 5¼ x 7¼ inches. Zondervan Publishing House, Grand Rapids. \$1.00. W.H.L.S.

Korea the Hermit Nation and Its Response to Christianity, by T. Stanley Soltau.

As Alexander McLeish, survey editor of the World Dominion Press, has pointed out, "This survey provides a significant demonstration of the far-reaching importance of indigenous methods in building up a Church which has become equally strong and widespread in both rural and urban areas. In this respect Korea is unique in the mission fields of Asia. The record, therefore, of how this was achieved should be of the greatest interest to workers in other fields." The book contains maps and charts, a chapter on "The Bible in Korea," by Doctor Kilgour, and the usual appendices.

123 pages. 6¼ x 9¾ inches. World Dominion Press, New York. \$1.50. J.R.R.

Floods on Dry Ground, by Eva Stuart Watt.

This chapter from the life of one of the "younger churches" of Africa clearly demonstrates that revival is not alone an act of divine sovereignty, but rather largely involves the legitimate outcome of man's compliance with the divine conditions necessary to it. The author says: "Natural circumstances had nothing to do with it; obedience had a great deal to do with it; prayer had most to do with it."

120 pages. 4¾ x 7¼ inches. Marshall, Morgan & Scott, London. 50 cents. J.R.R.

Gilbert's Manual for Choir Loft and Pulpit, compiled by Harry Gilbert.

Mr. Gilbert's book should prove very helpful to choir masters, organists, and preachers of the liturgical churches where

the ecclesiastical calendar is rather strictly adhered to. The value of the book lies in the fact that it is a topical index catalogue listing the names of some four thousand anthems.

197 pages. 6¼ x 9 inches. Charles Scribner's Sons, New York. \$2.75. G.S.S.

The Adventures of a Modern Young Man, by T. T. Shields, D.D.

Eight gripping sermons on the Prodigal Son are found in this helpful volume. While these messages are evangelistic in their approach, yet they are rich in unfolding some of the great truths of God's Word. They are not only effective in calling sinners to repentance, but are a source of edification for the saints.

132 pages. 5 x 7¼ inches. Zondervan Publishing House, Grand Rapids. \$1.00. W.H.L.S.

Lest We Forget, by J. S. Dill.

A collection of short biographies and sketches of men who have performed important service in the Southern Baptist Convention.

127 pages. 5½ x 7½ inches. Broadman Press, Nashville. \$1.25. W.P.L.

A Harmony of the Kings, by A. Warkentin, Ph.D.

As indicated by the title, this is an attempt to bring together in harmonious relation the history of the kings of Israel and Judah. The aim of the author is to aid Bible students and teachers in the organization of their knowledge with reference to the history of the Jews in Palestine during the period of the kingdom. This not only has value to the student and the teacher, but to the average reader who would be intelligent with reference to this period and the bearing of its history upon Bible themes.

227 pages. 6½ x 9 inches. Author, Bethel College, North Newton, Kan. \$2.00. P.B.F.

Story-Talks in Lines, by Ralph D. Howell.

One hundred and fifty outline sketches of simple objects with accompanying Scripture lessons have been prepared primarily for teachers who "just can't draw." The story-talks are all confined to one page, which also includes the drawing. Although they may be enlarged upon, they have been found to be more effective when kept short and terse. Good use is made of the element of surprise either by making the first part of the drawing misleading or by suggesting an unexpected application. The predominant thought of these illustrated talks is stated thus: "That salvation is now as well as hereafter; that Christianity is not the easy, but the only way to life either here or hereafter." A helpful index provides busy workers with the spiritual content of the subject matter, as well as the titles of the sketches.

155 pages. 5¼ x 7¼ inches. Fleming H. Revell Company, New York. \$1.50. L.E.L.

Philemon, the Gospel of Emancipation, by Frank E. Gaebelin, Litt.D.

This is a simple and satisfactory presentation of the message of this small New Testament book, by the headmaster of Stony Brook School. The primary message of the book of Philemon is that of the salvation of men through the finished work of Christ. At least two secondary messages are prominent. First, to show how that redemption in Christ Jesus does away with slavery through the personal salvation of both the master and the slave, making them members of the body of Christ. Another secondary message is that of tactful letter writing. No superior example is to be found in the realm of Christian literature.

48 pages. 5 x 7 inches. Our Hope, New York. 35 cents. P.B.F.

Smith's Bible Dictionary, by William Smith, L.L.D.

The reputation of Dr. William Smith's greatest work is too well known to need

any special commendation. It contains by universal consent the fruit of the ripest biblical scholarship of England and constitutes a library of itself for the study and illustration of the Scriptures. Although more than three-quarters of a century has elapsed since the first edition appeared, its exhaustive treatment of all biblical subjects and its loyalty to truth continues to make it a great favorite in orthodox circles. An American edition of the abridgment made by Dr. Smith from his great encyclopedic work is now available and will be especially appreciated by Sunday School teachers and lay workers, since the larger library was designated primarily for pastors and persons of scholarly pursuits and attainments. This one volume edition contains every name in the Bible and is profusely illustrated with valuable maps and engravings. Its modern mechanical excellence is a great improvement over the small type and crowded pages of the early encyclopedia editions.

775 pages. 7½ x 10½ inches. Fleming H. Revell Company, New York. \$2.00. C.H.B.

James H. McConkey, by Louise Harrison McCraw.

This consecrated layman known the world over for his literary ministry to the household of faith, was a lifelong sufferer, who learned to transmute his suffering into spiritual vision and understanding. God gave him the power to translate these intangible values into terms of living reality. His great love enabled him to simplify truth, his logical mind finely-tempered and adjusted to the will of God clarified it, and with gifted facility he illustrated it, and with conviction he planted its germinal promise into the hearts of thousands of men and women in many climes. With the keensightedness of a disciplined mind the author has told all this and much more; how the tracts and books which he wrote with so much pain and prayer came to birth—of his personal radiance, and his sacred friendships. As the rich biography of a great saint its appeal to the Christian conscience must be irresistible.

211 pages. 5¼ x 7¼ inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.R.R.

The Burden Made Light, by Alfred Doerffler.

A book of comfort to the saints of God who are bearing afflictions, troubles, hardships, persecutions, or other burdens in their Christian life, written by one who seems to be giving out of his own experiences. The book is designed to be a help and encouragement to those who are bearing heavy burdens, challenging them to trust fully in Him who cares for us and can give real comfort. Each of the fifty-five short readings is preceded by an appropriate Scripture verse and is followed by a brief prayer of the author's own composition.

103 pages. 5 x 7½ inches. Concordia Publishing House, St. Louis. 35 cents. E.S.M.

The Living Word, designed and edited by Clyde H. Dennis.

The editor of this remarkable book of pictures and living words has employed most attractively, modern photographic technique in presenting the message of the gospel of the grace of God. It is a wonderful collection of Scripture verses and unusual photographs employed to tell the old, old story.

It is a book which might well be put into the hands of even the most fastidious, and a book which they will read. It would make an ideal Christmas gift, or a gift for all the year around. So far as we know there is nothing like it in print, and we trust that it shall have a large circulation.

It is attractively bound in an art cover and printed upon superfine enamel book paper.

7¼ x 10½ inches. Good News Publishing Company, Minneapolis. \$1.00. W.P.L.

Moody Monthly

A Christian Girl's Problems, by Mary S. Wood.

This is a fascinating book dealing in a sensible and definite way with problems and temptations confronting girls endeavoring to live for Christ. Although of a most practical nature, it keeps before the reader the clearest spiritual aspect which will prove of untold help and blessing not only to girls, but to those who seek to be of help and inspiration to them. Difficulties common to every girl are brought to light, faced honestly, and advice tactfully and plainly given for overcoming them through the presence and power of the Holy Spirit. The loveliness, the majesty, the power, the holiness, and the love of God are portrayed in such a way as to challenge the heart of the reader to surrender body, soul, and spirit to Christ as Lord and Saviour. All readers may not fully agree with the author's views on women preaching.

127 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. 40 cents. H.E.G.

God and Peter, by James Bennet.

This collection of studies in the life and ministry of Peter the apostle, by a prominent New York attorney and Christian layman, is exceedingly helpful. Old truths are assembled and presented forcefully and clearly. Throughout the book there is unmistakable testimony to the grace and power of Christ in the life and ministry of this beloved apostle.

70 pages. 5 1/2 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. 25 cents. W.P.L.

'The Devil Goes A-Fishin'', by Harry Vom Bruch.

Picturing Satan as a wise fisherman carrying a large variety of bait as he goes out to fish for the souls of young people, the author analyzes the bait carefully and exposes its subtlety as he discusses bad reading, feminine fads, the movies, gambling, cigarettes, cards, the dance, etc. A book that will be helpful to young people struggling with the problems of a separated life, and will also prove helpful to the Christian worker who is seeking to lead young people into a life of full surrender.

29 pages. 5 1/2 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. 25 cents. H.E.G.

Life and Experiences of a Converted Russian, by Nicholas Moroz.

This is a simple but interesting story of a missionary-hearted young man who desires to enlist the prayerful interest of his fellow laborers in the faith to pray and help in the work of the gospel among his fellow countrymen. The Russian Gospel Association (Dr. Paul W. Rood, chairman) is sponsoring him.

24 pages. 5 x 8 inches. Russian Gospel Association, Chicago. 20 cents. S.B.

Jewish Persecution and Bible Prophecies, by John R. Rice.

The sad story of the persecution of the Jewish people is here briefly, yet fully, taken up in the light of Scripture revelation. The "why" and "wherefore" and continuance of the long-drawn-out sufferings of the scattered Jewish nation are explained in the way which Bible believing people have long accepted. Dr. Rice identifies the Antichrist with the Roman "Beast" of Revelation 13. Many devout students of prophecy believe that the Lamblike deceiver "out of the earth" is the more dangerous enemy and more likely to be received by apostate Jewry as the Christ, or Messiah. But the last word has not yet been spoken on this subject.

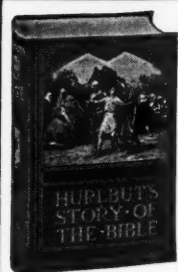
48 pages. 5 x 7 1/2 inches. Fundamental Truth Publishers, Findlay, Ohio. 25 cents. M.I.R.

Prophetic Glimpses, by Frederick L. Brooks.

A book from the fertile pen of this author is always hailed by the readers of

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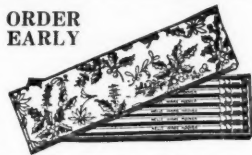
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153 pages. 5 1/4 x 7 1/4 inches. Fundamental Truth Publishers, Findlay, Ohio. 50 cents. M.I.R.

How to Live Calmly in Wartime, by a London Journalist.

Brief but helpful meditations designed to dispel fear and enable the Christian to face the day, whatever it may bring, with calmness and courage, and assures of peace and comfort in these trying days of war.

80 pages. 4 3/4 x 7 1/4 inches. Pickering & Inglis, London. 40 cents. W.H.L.S.

Bible Quiz Book, by J. Vernon Jacobs.

A stimulating and thought-provoking book of true or false tests, quizzes, drills, and games based on one's knowledge of the Word of God. The author intends the book to create an interest in the Word so that people will want to learn more of it. The Bible games may be used by class groups during their parties or social hours. They have definite teaching value. The chapter on "Problem Studies" may be a great help to leaders of Bible classes as they seek to impress their pupils with the fact that the Bible has an answer to their questions. There are problem questions on each book in the New Testament.

132 pages. 5 1/4 x 7 1/2 inches. Standard Publishing Co., Cincinnati. 50 cents. H.E.G.

The Teacher's Guide for 1940, by James R. Kaye, Ph.D., LL.D.

A scholarly, practical and inspirational study of the International Uniform Sunday School lessons. In addition to original comments on the text, each lesson includes well developed special topics and questions. There are a number of illustrative charts and photographs, a usable index, and fifty or sixty blank pages for notes. This reviewer has read large portions of the book and found nothing unscholarly. The publishers are to be commended for using large, readable type and liberal spacing between paragraphs.

385 pages. 5 1/2 x 8 3/4 inches. John A. Dickson Publishing Company, Chicago. \$1.50. H.L.L.

Past Finding Out, by Dan E. L. Patch.

One would list this novel as "yellow journalism" were it not written by the Chief of Police of Highland Park, Mich., and substantiated by his twenty-five years of police experience. We note with pleasure that he dedicates the book to his daughter, an Institute graduate, now serving in China. Those of us who do not come so close to this darker side of life will be shocked at communism, atheism, and organized crime running rampant on the edge of respectable society. As in real life there is no limit to the Satanic cruelty of those who leave God out of their life. The kidnapping is surrounded by mystery and adventure, but God rewards the faith of His own with a most dramatic release.

320 pages. 5 1/4 x 7 1/2 inches. BICA Press, Chicago. \$1.00. C.H.B.

The Gospel of Christmas, by J. Harold Gwynne.

Seldom is seen such a collection of thorough exposition on the various phases of one theme. The author has taken advantage of the thought of Christendom centered upon this important season, to present outstanding doctrines of the Christian faith. His work is exceedingly well done, and many pastors and teachers will rejoice to have this suggestive material. The devout reader will revel in the note of praise and adoration which is found throughout the book.

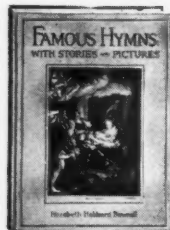
150 pages. 5 1/2 x 7 3/4 inches. Wm. B. Eerdmans Publishing Co., Grand Rapids. \$1.00. W.P.L.

The New Sovereignty, by Reginald Wallis.

The design of this impelling little book is "to emphasize the all important significance of the Lordship of Christ as the condition and goal of true regeneration." Captain Wallis believes that the most vital need of the Church of God today is a full and glad consent to the sovereignty of the Lord Jesus Christ. He points out that "there is a very real danger of placing an unscriptural and dangerous gap between the Saviourhood of Jesus and the sovereignty of Christ. In the realm of spiritual realities, there is no such thing as receiving His Saviourhood while refusing His Lordship." He ably uses the Word to prove the need of this emphasis.

93 pages. 4 3/4 x 7 inches. American Bible Conference Association, Philadelphia. 40 cents. H.E.G.

Seven printings of this unique and beautiful book have been sold at \$2⁰⁰



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820 pages. 6 x 8½ inches. Macmillan Company, New York. \$2.75. H.E.S.

"Preach the Word," by Frederick Rader.

A collection of 125 fundamental and helpful sermon outlines, the result of many years of pastoral and evangelistic ministry. There is much rich material in this volume, and it should prove very helpful to those in Christian service particularly.

5½ x 7½ inches. Light and Hope Publications, Berne, Ind. 50 cents. W.P.L.

Stories of Popular Hymns, by Kathleen Blanchard.

A volume of helpful and interesting material concerning several of the popular hymns.

142 pages. 5½ x 7½ inches. Zondervan Publishing House, Grand Rapids. \$1.00. W.P.L.

Christian Endeavor Essentials, revised by Stanley B. Vandersall.

This book is successor to and a revision of *Expert Endeavor*, by Amos R. Wells, a book which has for many years been the guiding textbook of Christian Endeavor methods and principles. The book is divided into three sections: first, "Basic Principles," in which the history and principles of Christian Endeavor are outlined and the pledge explained. Second, "Christian Endeavor Organization," the duties and responsibilities of the C. E. officers and superintendents and various committees being carefully outlined in question and answer form. Third, "Important Elements," such as "The Tenth Legion," "The Quiet Hour," "Christian Endeavor Life Work Recruits," etc.

118 pages. 5 x 7½ inches. International Society of Christian Endeavor, Boston. H.E.G.

A Picture Dictionary for Children, by Garnette Watters and S. A. Courtis.

After years of experimentation, the director of the Language Department of the Public Schools of Hamtramck, Mich., and an educator at the University of Michigan have prepared a dictionary to meet the needs of the little child who is learning to read.

The average Primary child's speaking vocabulary of 2,154 basic words and 2,678 variants has been selected. Each word is both printed and written, and is illustrated with a picture and a descriptive sentence. As soon as a child has learned the alphabet and can read a few words, he is ready to use this book to become an independent reader. He will find real pleasure in increasing his vocabulary and in forming the dictionary habit.

478 pages. 8¼ x 11¼ inches. Grosset and Dunlap, New York. \$1.00. L.E.L.

Smoking and Other Habits, by Frank Leighton Wood, M.D.

Dr. Wood discusses the habit-forming drugs, such as tobacco, alcohol, marijuana, and opium, from a scientific standpoint, after an immense amount of research work. He sets forth the effect of smoking upon efficiency and delinquency, and its effect upon women; alcohol and sudden death; the heart disease problem, etc. The book closes with two helpful chapters on "How to Overcome the Alcohol Habit" and "How to Stop Smoking." It is regrettable that these helpful chapters do not place more emphasis on the necessity of divine intervention in the life of the one held in the grip of the habit-forming drugs. There is merely a passing reference to it.

68 pages. 5½ x 7¼ inches. Zondervan Publishing House, Grand Rapids. 25 cents. H.E.G.

"Arise Shine, for Thy Light Is Come," by James Dunbar.

A most unusual and interesting book, which gathers together and presents in clear understandable fashion certain prophecies concerning the restoration of Israel to Palestine, together with the details as to the new Jerusalem and the millennial temple. Some will feel that the author has bordered upon the fanciful in some of his interpretations, while others will rejoice at this concise treatment of prophecy from the literalist's viewpoint.

113 pages. 4¾ x 7¼ inches. Pickering & Inglis, London. 60 cents. W.P.L.

The Victorious or Spirit-filled Life, by J. Irvin Overholzer.

A most helpful study book for young people. Each of the twenty-four chapters is well outlined and replete with an abundance of Scripture passages that emphasize the fact that the conclusions are not merely the result of the author's personal views on the subject but that of the Holy Spirit Himself.

This book can be highly recommended for private use or in young people's societies as a basis for discussion on this important subject.

40 pages. 6x9 inches. Child Evangelism Fellowship, Chicago. 35 cents. H.E.G.

The Origin and Destiny of Man, by W. W. Orey.

The presidents of five colleges have given their commendation of this popular presentation of the facts of science and the reasonings of philosophy in the light of Scripture. The author has met the arguments of atheists and agnostics squarely and has demonstrated that the biblical account is the only possible position that can be held without the creation of untold difficulties. The simplicity of the presentation will make this book of interest to the average reader, and yet its depth of thought and clarity of argument will enable it to be appreciated by the mature student.

179 pages. 5¼ x 7¼ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. C.H.B.

Magnetism of the Manger, by Wil R. Johnson, D.D.

Seldom is seen such a refreshing and sparkling series of Christmas messages as contained in this volume. The author obviously has a well seasoned experience in Bible exposition and personal and pastoral contacts. His conclusions are thoroughly scriptural, his illustrations are apt, and his form of expression unusually clear and helpful. It is hoped that this book will have a wide circulation.

131 pages. 5¼ x 7½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. W.P.L.

Life with a Purpose, edited by T. Wilkinson Riddle.

This book contains addresses given at the sixty-seventh Mildmay Conference in England, April 18 to 22, 1939, under the general theme of "The Christian Challenge to the Modern World." The fourteen addresses cluster about three centers of thought expressed in (1) the purpose expounded; (2) the purpose examined; (3) the purpose expressed. Such distinguished leaders as Rev. Professor Frederick Cawley, B.A., B.D., Ph.D.; Rev. Prebendary W. Wilson Cash, D.S.O., O.B.E., D.D.; Rev. John A. Patten, M.C., M.A.; Rev. Douglas Adam, M.A., D.D.; Rev. J. J. Cooksey; and Dr. Thomas Cochrane, M.B., C.M., mark the product as unusual, both from the angle of serious biblical exposition and missionary penetration and report.

119 pages. 4¾ x 7¼ inches. Zondervan Publishing House, Grand Rapids. 50 cents. J.R.R.

Profitable Bible Study, by Wilbur M. Smith, D.D.

This book is really two volumes in one. The first section presents some methods of Bible study, and the second carries the excellent series of articles which first ran in the *Moore Monthly* under the title, "The First One Hundred Books for the Bible Student's Library." Either section of the book is worth more than the price paid for all. It is a book of help to advanced students as well as beginners. Sunday School teachers and preachers will find it valuable in encouraging them to read and study, and in telling them how to study and what to read.

This reviewer had the privilege of writing the Preface, and he can only repeat what is even more evident in the attractive finished volume—"It is his frank opinion there has been nothing in English in a hundred years to equal this volume as a bibliography, and few things to approach it as an aid to Bible study."

214 pages. 5½ x 7¼ inches. W. A. Wilde Company, Boston. \$1.50. W.H.H.*

Peloubet's Select Notes, 1940, by Wilbur M. Smith, D.D.

The appearance of a new volume of Peloubet's Notes on the International Uniform Sunday School lessons is always an event, but this year the volume seems even stronger than ever. Look at the information carried in the Introduction alone! What a master of research is this man Smith! The vast number of quotations are exact and apt. The bibliography is valuable as usual. The new matter is interesting and original in approach and presentation. Certainly no Sunday School teacher can afford to work without this volume. It is not a tool or a kit of tools, but a whole factory.

Many churches have turned from the International Sunday School Lesson to use other lesson systems. Well, preachers and teachers need this volume, even though they may not be teaching these exact lessons at this time. The volume is an excellent commentary on Matthew, Luke, Job, some of the Psalms, and some of the Prophets. Sermonic material abounds in this useful volume.

418 pages. 6 x 8¼ inches. W. A. Wilde Company, Boston. \$2.00. W.H.H.*

*Dr. Will H. Houghton

The Shulamite, by Benjamin Kelly.

This interpretative narrative from the Song of Solomon exalts the sentiment of holy love. In this age of cynicism, with so much of scorn for unsullied affection as the fundamental law of life, ringing in the ears of the youth of our land, such an elevated portrayal of the elemental passion is timely and should be widely read.

47 pages. 5 1/4 x 8 1/4 inches. Fortuny's, New York. \$1.00. J.R.R.

Miss Bettie's Book of Bible Stories, by Bettie Burson.

Each new Bible story book which appears must be checked in several respects, since few other early influences play so important a part in shaping a child's eternal destiny. In the first place, this Bible story book happily incorporates in the narratives a word of explanation culled from other parts of Scripture to show their place in God's plan of salvation for the ages or their bearing on practical life. Many books, for example, give an accurate account of the crucifixion without including a word about Christ's death being "for us." Miss Bettie also refers back to Old Testament prophecies when they are fulfilled in the New Testament and impresses us throughout with the completeness and fullness of thought included in the one volume.

The language of Scripture is not employed as fully as by some who adapt it for children, because the author believes that she can often express the truth in terms with which the child is more familiar, lest he miss any of the revelation. Even if we smile at some of her childlike expressions, we can picture her with a group of children gathered around listening in open-eyed delight at the thrilling tales that grip their hearts, for the story of her life is given in the front of the book telling how she has made it her hobby to tell Bible stories to children for the last forty-one years of her life. Fifty of her seventy-one years were spent in teaching in the public schools of Texas. A deeply spiritual personality shines through the printed page.

The make-up of the book does not do justice to the content. The print is small, and the illustrations mostly small black and white sketches with some that are full page.

587 pages. 6 1/2 x 9 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$3.00. L.E.L.

The Gist of the Lesson for 1940 by R. A. Torrey.

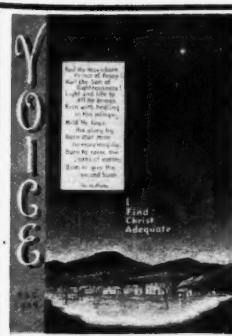
The forty-first annual volume of this vest pocket digest of the Sunday School lessons continues its scriptural and spiritual discussion of the lesson. The material bears the marks of a single authorship. The compiler of the notes presents a thorough study and analysis of the lessons, giving a surprisingly full treatment in brief compass.

160 pages. 2 1/2 x 5 1/2 inches. Fleming H. Revell Co., New York. 35 cents. H.L.L.

"Songs in the Night" for Birds with Broken Wing, by Charles Edward Hewitt

This book proves that the phrase, "The bird with the broken wing never flies so high again," is untrue in the lives of sinners saved by grace, for the released regenerate heart soars heavenward as the eagle, with the wings of faith and hope to the realm of the Son of God singing a new song, "the song of Moses and the Lamb." The author gives fourteen examples of songs in the night given by God to needy ones, such as Naaman, Job, Lazarus, Zacchaeus, Naomi, and Ruth, the widow of Nain, the ten lepers, etc. These darkened lives are explored by the author in a unique manner. Each chapter ends with the afflicted one singing in the night because of redemption, deliverance, peace, and joy in the place of sin, bondage, unrest, and unhappiness. Stimulating and helpful to saved and unsaved alike.

124 pages. 5 x 7 1/2 inches. Loizeaux Bros., New York. \$1.00. H.E.G.



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"NEW IDOLATRY"; SYNTHETIC SALVATION; HURLING HEADLONG INTO THE GREAT TRIBULATION; RELIGIOUS BABYLON AND ROYAL MUMMIES, all by Russell Taylor Smith of Philadelphia in GOD'S NEWS BEHIND THE NEWS, the PROPHETIC Dept. of the new December VOICE.

DAY-DAWN for ISRAEL.—Milton Lindberg, Chicago Hebrew Mission; THE SEED of the WOMAN.—Wm. Robertson, Vancouver; IMMEDIATE WORLD PEACE?—W. E. Pietsch, Grand Rapids, Mich.; JUDGMENT of the NATIONS.—Paul M. Cell, Willoughby, Ohio; THE CHRIST of CHRISTMAS.—Marion McH. Hull, Atlanta, Ga.; BROKEN NETS.—M. R. DeHaan, Detroit, Mich.; all in this issue.

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Mary Sunshine, by Bertha B. Moore.

Because of her sunny disposition and cheerful outlook on life, Mary Alice Webb, third grade school teacher, was renamed Mary Sunshine by the young man she was to wed in June. But in the meantime America had entered the World War and Victor was called to the front. They married quietly before his departure, and then began a long series of events which was to try the faith and radiant disposition of this girl whose favorite song was, "There Is Sunshine in My Soul Today." Through the death of her mother, the prolonged illness of her father, and the failure of her husband to return from the front, Mary's faith began to waver as little doubts crept into the otherwise trusting heart. Through the influence of a Christian doctor who assured her that her father's recovery could only have come about through the divine intervention of God, her faith was re-established. Upon the return of her husband, their Christian home was set up to bear its testimony to the other young people of the community.

191 pages. 5 1/2 x 7 3/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. H.E.G.

As by Fire, by Bertha B. Moore.

A novel with a definite Christian message effectively and naturally presented. It deals with the special problems of a girl who regards herself as the "ugly duckling" of the family and permits her feelings to long keep her from fellowship with Christ.

192 pages. 5 x 7 3/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. H.L.L.

After Their Own Pleasure, by Edith S. Pedersen.

A tenderly sweet romance that gives you back your faith in modern youth and the joyous stability of a Christian marriage. Don, brought up in a church so worldly it was only a club house, faces the question of the new birth as he visits the fun-loving young people in Aunt Beth's home where Christ the Saviour is pre-eminent. On his return there is the broken engagement, deep waters, self-renunciation, until finally the loved and loving Lorel, too, can say, "I have heard Him myself and know that this is indeed the Christ, the Saviour of the world." There is a peculiar fascination in these folk so like ourselves as they face the age-old prob-

lem, "Be ye not unequally yoked together." Truly a book worth sharing. 186 pages. 5 x 7 1/2 inches. Fleming H. Revell Company, New York. \$1.25. C.H.B.

A Handbook of Christian Psychology, by Leander S. Keyser, D.D.

This book is not new or exhaustive, but in the light of the voluminous material on psychology that is appearing these days which is more pagan than Christian, it is a joy to call attention to the latest edition. Of the many excellent books that stand today as a memorial and monument to the sound scholarship of Dr. Keyser, this one perhaps would rank first in importance. The critical bibliography, which is one of four addenda, together with the index, enhances the value of this volume.

169 pages. 3 1/2 x 7 1/2 inches. Lutheran Literary Board, Burlington, Iowa. \$1.50. C.H.B.

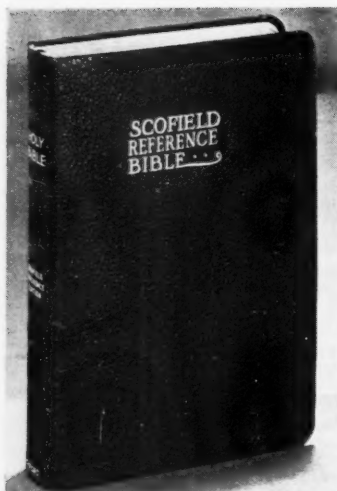
Searching Sermons, by Walter Hughes, B.A.

Six scriptural, persuasive evangelistic sermons of an expositional nature which emphasize anew the finished work of our Lord Jesus Christ on the cross. Stimulating reading "for both saints and sinners." 41 pages. 5 1/4 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. 25 cents. H.E.G.

Success with Beginners, by Flora E. Breck.

Miss Breck has set down for the Beginner teacher in an informal and conversational style her own experience with Beginners and their related problems. She does not offer her suggestions as "the last word" in Beginners department leadership, "but rather as findings collected over quite a period of years—as experiences which will perhaps throw light on some other leaders' problems." While we do not approve of her choice of some of the songs mentioned, her methods throughout are commendable and ought to prove of great benefit to the inexperienced Beginner teacher or superintendent. She covers a large variety of subjects, such as, "Speak So They'll Understand," "Let's Memorize More of the Bible," "The Use of Pictures," "Giving and Missions," "These Special Day Programs," etc.

163 pages. 5 1/4 x 7 1/2 inches. Standard Publishing Company, Cincinnati. 60 cents. L.E.L.



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Life, by Reginald Wallis.

This book is a collection of brief gospel messages which are challenging in their appeal and true to the Word of God. It is inexpensively bound and yet attractively, and would be an excellent booklet to place into the hands of one who is being sought for Christ.

160 pages. 3 3/4 x 5 1/2 inches. Pickering & Inglis, London. 20 cents. W.P.L.

The Flowering of Mysticism, by Rufus M. Jones, Th.D., D.D., LL.D.

This is an informing account of certain godly individuals and religious movements during the fourteenth century when the human spirit flowered into spiritual activity not seen since New Testament times and scarcely ever in any period following. The Church was decadent, the papacy in exile, and all hope in ecclesiastical leadership for righteousness abandoned, but Friends of God, as they were called, though largely conceiving Him as unknowable, sought mystical soul culture by conscious realization of His presence, through ecstatic experience and inner illumination.

Their ideas were usually not evangelical, nor is the standpoint of this writer, for Christ was not accorded rightful place as risen Intercessor, and in following Him they chiefly sought to reproduce in their bodies His earthly sufferings. Yet they kept the torch of Christianity burning during the Dark Ages and their writings deserve our notice, for choice thoughts gleam at intervals and their influence was very extensive. Considerable evidence is offered to indicate *The Imitation of Christ* mostly antedated Thomas à Kempis, who simply compiled and edited a later edition.

270 pages. 5 1/2 x 8 inches. Macmillan Company, New York. \$2.50.

H.E.S.

Christmas, by Randolph E. Haugen.

This is the ninth year of this American annual of Christian literature and art. As has been true of former editions, no pains have been spared by the compiler and publisher to prepare a volume of exquisite beauty and excellence. Highly-colored, half-tone gravures illustrate each article and make it a work of artistic splendor. This year the volume includes four Christmas stories, three Christmas articles, and nine Christmas poems all illustrated by painting and photograph in a work of fine color and artistic arrangement. A Christmas souvenir that will make an appropriate gift for the anniversary.

72 pages. 10 1/2 x 13 3/4 inches. Augsburg Publishing Company, Minneapolis. \$1.00. C.H.B.

The Triplets in Business, by Bertha B. Moore.

Junior and Intermediate boys and girls will welcome another story about the lively Baer triplets, Iona, Iva, and Teddy. Their venture into business with a corner stand is for the avowed purpose of aiding Jewish refugees in Europe. Two Jewish children become partners in "Baer and Co." The Christian triplets and their parents maintain a constant witness to the Jewish children and their parents, until the whole Jewish family is won to Christ. Leaders desiring to present the Jewish missionary appeal, and to show what boys and girls can do, will find this book excellent for the purpose. It is especially needed and appropriate for these days. May it have a wide circulation!

88 pages. 5 1/4 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 50 cents. L.E.L.

Snowden's Sunday School Lessons for 1940, by Earl L. Douglass, D.D.

Pointed and practical comments on the International Uniform Sunday School lessons are followed by useful "Hints to Teachers." Reading of a considerable part of the book gives the impression that the writer is a conservative rather than a liberal and apparently a believer in the Bible as the Word of God. Certain qualifying comments should be noted. When speaking of salvation there is a failure to stress the need of regeneration. The death

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of Christ is spoken of as necessary to salvation, but is also referred to as an example of self-sacrifice. In one lesson which clearly teaches the second coming of Christ the author entirely ignores that great and blessed hope and speaks of the Lord as coming "suddenly in trouble, illness, reversal or death."

337 pages. 5 x 7 3/4 inches. Macmillan Company, New York. \$1.50. H.L.L.

I Forgot to Say, by F. W. Boreham, D.D.

While this English preacher has held pastorates in Australia and New Zealand for forty-three years, he has won friends world-wide by sending out thirty-one volumes of essays written in charming style and rich in content. Yet this book proves almost as many topics were "forgotten," so we urge young ministers in particular to learn from its pages how to find fruitful lessons from local scenes and then give them forth effectively. The author is familiar with our land and its literature, and his chapters range from "Wet Paint" to "The Majesty of God."

284 pages. 5 x 7 1/2 inches. The Abingdon Press, New York. \$1.75. H.E.S.

Builder of Dreams, by Ruth Carver Gardner and Christine Coffee Chambers.

The life story of Robert Edward Chambers, a Southern Baptist missionary who poured out his life in long years of devoted service in China. A recognized leader among the missionary group and highly regarded by the growing Chinese Church, Dr. Chambers exercised a wide influence in shaping the policies and methods of the large circle in which he moved. As representing the Southern Baptist group, he bore an important part in the development of the Shanghai Baptist College. The story of his missionary experience is intimately interwoven with the momentous happenings in China during the first quarter of the century.

200 pages. 5 1/4 x 8 inches. The Broadman Press, Nashville. \$1.00. W.H.H.†

Welded Links, by David P. Allison.

The decided Scotch background of this well written novel gives a distinctive charm. The typical midwest American lumber community of twenty years ago which became their adopted home, gives a local color which adds to the interest. The fact that it is a man's book, a man's viewpoint of situations dominated by men in the business world, does not lessen its general appeal. Some will read it for the exciting adventures, some for the delightful character sketches, some because of its very helpful spiritual tone, but all the family will reread it, an unusual attribute for a book in this hurried age.

196 pages. 5 1/4 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. C.H.B.

Sherrill Blandon's Call, by Zenobia Bird.

Because of the varied, real life problems of the young people and the tactful definite way in which the heroine meets these puzzling situations, one wonders whether to list this skilled story under fiction or

solved problems for adolescent workers, including all parents who will find the book very illuminating. The plot presents the motherless children, their harried God-fearing father, winsome Sherrill Blandon, and her work at the mission until God's call leads her to the even more important work of making a home for this active group. Young people will respond to the everyday adventures, perils, and aspirations of these high school folks since they are so like their own.

221 pages. 5 1/4 x 7 1/2 inches. Fleming H. Revell Company, New York. \$1.50. C.H.B.

Yesterdays in Persia and Kurdistan, by Frederick G. Coan.

If living dangerously is any criterion, then the author of this book and his fellow missionaries have run the gamut of the moral equivalent of war in their continued heroic sacrifices, and ever recurring tragic experiences. The message of this book is cast in the language of contrasts—highlights and shadows; of the ebullition of implacable hate and devastation, and in the hour of their suffering an almost unbelievable unifying love and understanding on the part of widely differing creeds and clans. Unexpectedly, too, the humor of it rocks the reader with laughter. What a book of adventure for youth! And what a record of "carrying on" in face of unremitting difficulties.

284 pages. 6 1/4 x 9 inches. Saunders Studio Press, Claremont, Calif. \$2.50. J.R.R.

Frontiers of American Life, by Mark A. Dawber.

The Joint Committee on Publicity and Promotion of the Home Missions Council and Council of Women for Home Missions, New York, has published this series of valuable lectures. They show careful research, aim at an accurate account of conditions, and report progress where they can, but much of the value appears to lie in their fair but forceful interpretation of present-day trends. They have much to say about the underprivileged people, and speak of them "as the testing ground of any nation," and estimate that "whoever is able to meet their needs will secure their allegiance, and determine the ideology of that country."

60 pages. 6 x 9 inches. Joint Committee on Publicity and Promotion of the Home Missions Council and Council of Women for Home Missions, New York. 25 cents. J.R.R.

The Making of a Minister's Wife, by Anna French Johnson.

This is not a study book, as the title would indicate, but personal memoirs of the author. While most attractively written with a clever piquancy, it is of interest chiefly to those who know the people or places, or who from similar experiences feel as if the writer were recording some of their own heart throbs. The author writes so vividly, tugging at the heart strings, that it is a real regret that she deals with material problems rather than spiritual experiences.

268 pages. 5 1/4 x 7 1/2 inches. D. Appleton-Century Company, New York. \$2.50. C.H.B.

†Dr. William H. Hockman

Institute and Alumni

John R. Riebe

This department provides items of personal and general news of special interest to all former Institute students. Heartly and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

MR. BIRNBAUM

Rev. Solomon Birnbaum has resigned as a member of the Faculty of the Institute, closing his work December 31. Mr. Birnbaum has been an earnest student and teacher—deeply devoted to the interests of Israel, and thoroughly loyal to Christ. All of his associates on Faculty and Staff, as well as present and former students, will pray for his continued usefulness in his future sphere of service.

DR. REICH

Dr. Max I. Reich will become the new Director of the Jewish Missions Course with the opening of the January term. This is in itself a guarantee of quality, but plans for the expansion of the course are also in process of development, which contemplate the assistance of other capable Hebrew Christian teachers, whose names will be announced later. Dr. Reich is tried and true. He has been a member of the Extension Department of the Institute for nearly seven years, and recently was made a member of the Faculty. For some years he has been president of the Hebrew Christian Alliance.

DR. LOCKYER

Dr. Herbert Lockyer closes his period of service with the Extension Department, December 31. It was on Dr. Gray's invitation that Dr. Lockyer came to America, and the Institute has been glad to present him to its constituency all over this continent. He is a man of real preaching gifts, and is entirely evangelical in utterance. He will have the prayerful good wishes of the Institute as he goes on in his useful ministry.

FACULTY GROUP VISITS COOK COUNTY JAIL

The accompanying photograph shows Dean Lundquist and a group of the Institute Faculty and friends on the occasion of their recent visit to Cook County Jail, a privilege granted them by the sheriff, Mr. Thomas J. O'Brien, and the warden,

Mr. Frank G. Sain, at the suggestion of Christopher J. Balfe ("Lucky Baldwin") '12, the Protestant chaplain, which officials also appear in the picture.

The efficient administration of "The Bridewell," as it is popularly called, impressed the party. The premises were immaculate, the cells get sunshine, and the prisoners are managed with consideration for their comfort. Obviously the authorities have a real interest in those committed to their care.

The courtesy of the officials—the war-



den himself conducting the tour—and the splendid dinner served to the visitors in the judges' room, combined to make this a much appreciated experience.

PENNSYLVANIA READERS —ATTENTION!

It is the present plan of the Institute that Dr. Will H. Houghton and the Moody Men's Octet, directed by T. J. Bittkofer, with Beverly Shea, soloist, and Herman Voss, pianist, will tour Pennsylvania (D.V.) during April. This will be a combination tour

"Let's Go Back to the Bible" and

"Pennsylvania Celebrates Sankey Centenary."

The Extension Department will plan the tour and will be glad for helpful suggestions. Invitations will be treated as circumstances demand. Manifestly all invitations cannot be accepted. It is hoped to have great regional rallies. Write for further information.

RECENT SPECIAL SPEAKERS

Robert Simpson, missionary to Africa under Sudan United Mission; Roy Bancroft, home mission work in Arizona; James Hilker, missionary to Africa, under Sudan Interior Mission; Morris Gordon, former communist of Russia; Dr. Sarah Hosmon, missionary to Arabia under Independent Presbyterian Board; Dr. Isaac Page, district secretary, China Inland Mission; E. W. Crowell, Rural Bible Mission of Michigan; Rev. Jacob Bernheim, field secretary, Hebrew Christian Alliance; W. L. Winter, missionary to China under South China Boat Mission; Dr. Arthur Thayer, missionary to Central America under Moravian Mission; Rev. A. W. Tozer, pastor, Christian and Missionary Alliance Tabernacle, Chicago, Ill.; Dr. O. H. Gerstenkorn, pastor, Calvary Church, Kalamazoo, Mich.; Dr. J. Scott Ebersole, pastor, Baptist church, Campaign, Ill.; Dr. J. Oliver Buswell, Jr., president, Wheaton College, Wheaton, Ill.; Dr. Russell M. Brougher, evangelist.

FACULTY AND STAFF ENGAGEMENTS

Dr. Harold L. Lundquist, December 10, annual rally of Illinois Young People's Conference of the Evangelical Free Church, Rockford Free Church, Rockford, Ill.; December 25, Elim Evangelical Free Church, Chicago, Ill.

Wendell P. Loveless, November 24-26, Intermediate C. E. Convention, Tioga Presbyterian Church, Philadelphia, Pa.; December 4, 5, Women's Bible Class, Bloomington, Ill.

Dr. Max I. Reich, December 4, 5, Conference of Iowa Christian Fundamentals Association, Park Ave. Presbyterian Church, Des Moines, Iowa.

Ralph E. Stewart, December 10, Austin Trinity Methodist Church, Chicago, Ill.

WISCONSIN FELLOWSHIP

Edna E. Crouch '29, secretary, advises that the Southeastern Wisconsin Fellowship met August 28 at the home of Mrs. F. C. Gruenwald, of Honey Creek. Elva Haas '38, Burlington, sang a solo and led the singing. Mrs. Lewis Huser (Amy Fisher '28), president, presented prayer requests for missionaries of the group, and the various Institute departments. O. A. Johnson '28, pastor of the Kenosha Bible Church, spoke on "Our Riches in

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Christ Jesus." Herman Voss '39, staff pianist of W-M-B-I, and Charles Bergerson, a present student, supplied a half hour of music. The offering was apportioned to Marion Bergerson, of the American Inland Mountain Mission, Kentucky (who was present), Alice Abrahamson, a missionary in the Ozarks, and the Radio Department of the Institute. A social time followed the singing of the Fellowship Song.

The Fellowship is active in deputation meetings in the Racine area.

STUDENTS OF OTHER DAYS

Recently the Institute received a gift from Amalner, East Khandesh, Bombay, India, to be applied to the Torrey-Gray Auditorium. It came as a thank-offering from a group of alumni who are now missionaries in India. They expressed gratitude for their Institute training, and mentioned two fellowship gatherings within the year, each attended by fifteen former Moody students, when, with peculiar delight they sang some of the old songs from *Thanksgiving No. 4*. Those indicated in the letter are: Esther Ritzenman '10, Jean Lybart, '34, Ethel Johnson '35, Alice Reid '35, Gladys Henriksen '32, Lucile Guiley '33, Esther Sorenson

'29, Mrs. Klokke (Esther Meeker '30), Mrs. O. E. Meberg (Anna Evensen '18), Raymond Rutan '37, Alexander Wilson '29, John Ribe '37, Wayne Saunders '34, and Mrs. Saunders (Evelyn Streeter '32).

Fernie William Naylor '37, writing for himself and Mrs. Naylor (Maretia Bell '31), reports that after spending a year in fruitful service on the little island of Cuyo in the southwestern part of the Philippines as a base of operations, they have been transferred to Princessa, Palawan Province, P.I. He proposes to reach the nomadic tribes who live up the rivers, and in the mountains, by a boat equipped with outboard motor, outriggers and sails, and inland, afoot. He will be traveling for weeks, at times accompanied by one regular seaman and a native evangelist. His adventures will take him into the worst malarial sections of the Philippines, and he craves the prayers of his friends.

Bernard Kruse '34, was graduated by Northern Baptist Seminary, Chicago, last May. In March, 1938, he was ordained to the Christian ministry by an Independent Baptist Council. For three years he has been working at Keeneyville, on Lake Street, an unchurched village about eight miles east of Elgin, Ill. He is cheered by the promise of organization and building in the near future.

Ethel Satterfield '30, writes from Wayside Gospel Mission, Winnabow, N.C., of her 5,000 miles of travel during the summer in the interest of her work, and of the addition to her staff of Rev. and Mrs. George Richman. Blessing attended the summer school for both white and colored children which she conducted.

Beula Courtney '24, working among the Bas-Alpine people of Sisteron, B.A., France, is located at Rue de l'Evêché. She mentions the resistant attitude of the population, but gives some instances of gospel penetration. An encouragement is a new gospel hall, with a small kitchen and bedroom attached.

Roger W. Howes '24, writing from Shanghai, China, reports bombings from the air and the sad destruction wrought, but with praise for personal safety. For the present he is serving the China Inland Mission as assistant secretary at its field headquarters.

William Sirag '33, with Mrs. Sirag, Perigi, Landak, West Borneo, Dutch East Indies, is laboring among the Dyak head hunters, who are building a chapel for Christian worship. He also has a ministry among the scattered Chinese. He stresses that constant cry of the lone missionary family engulfed in heathenism—"pray!"

Ruth Lamberton Supplee '19, American Baptist Mission, Manipur Road, Kohima, Assam, India, writes that she is happy in school work among four hundred native boys and girls. Her eldest daughter is attending Wheaton College preparatory to further training at the Institute. A son and daughter are in high school on the other side of India, and her youngest son is with her, taking the Calvert Course.

John J. Hayes '24, is now pastor of the First Presbyterian Church of Laurens, S.C.



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Herschel Fravel '27, November 1, assumed pastoral care of the First Congregational Church, independent and fundamental, at Grass Valley, Calif.

Robert M. Arthur '34, 117 Ninth street, Ames, Iowa, after four and a half years in an independent work at Iowa City, October 1 became pastor of the Ames Bible Church.

Harold Ruchti '38, and Mrs. Ruchti (Ruth V. Kitchen '38) are serving the Lord at Mountainsburg, Ark., a home mission field.

Opal Beggs '37, and Margaret Zucher '38, during the summer carried on Daily Vacation Bible and Sunday School work in the Ozarks. The former is an accepted candidate for missionary work in Alaska. She also assisted Opal Kress '37, with the closing exercises of the community school held at Yeargain, Okla.

Helen E. Taylor '37, is another recruit for the Ozarks, now located at Gravette, Ark. She will be engaged chiefly in children's Bible classes in outlying districts.

Albert R. Smith '37, directed a Daily Vacation Bible School at Gravette, Ark., this summer, assisted by Beulah Ferrel '39, and others. The forty-five pupils enrolled represented children from seven different Sunday Schools, but some were unaffiliated.

Albert H. Ter Meer '36, and Mrs. Ter Meer (Eva E. Marvin '36) are in fruitful work centered at Kano, one of the most important Moslem emirates of Nigeria. They may be addressed in care of the Sudan Interior Mission, Box 14, Kano, Nigeria, B.W.A. Recently they reported the conversion of six Mohammedans. Each had come into possession of a Bible, and although only two were acquainted with each other, through comparing the Christian Scriptures with the Koran, each came to the conclusion that Jesus was the only way to God, and confessed Him as Saviour. This aroused persecution and finally ostracism from family and community life.

Eugene Wernberg '15, after a pastorate of eight years in the Evangelical Free Church, Austin, Tex., accepted a call to the Roseland Evangelical Mission Church, 110th and Indiana Avenue, Chicago.

Ruth Forsberg '27, sailed for Tokyo, Japan, early in October. Although independent, she will assist the Takinogawa Mission as secretary and kindergartner. For twelve years she was associated with the work of the Russian and Eastern European Mission, Chicago.

A class letter has been received from Mrs. Holman Johnson (Hester Bell Johnson '37), secretary and treasurer, to which twenty-eight members of the December, 1937, class have contributed. Also a similar production has been supplied by Mrs. Harold D. Burkholder '38, secretary, containing interesting news items from some twenty-five members of the April, 1938, class, eight of whom are foreign missionaries.

Frances H. Frederickson '19, this fall entered the service of the Providence Bible Institute, Providence, R.I., as Superintendent of Women, augmented by responsibilities in connection with the

radio and extension ministries in gospel singing and Bible class teaching.

Edwin F. Walter '38, during the winter months will teach Bible subjects in the Munich (N.D.) Bible Institute. He has been engaged in evangelistic work in Montana and the Dakotas.

BORN

To Fernie William Naylor '37, and Mrs. Naylor (Maretta Bell '31), a daughter, Carolyn Mae, August 30, at Puerto Princessa, Palawan Province, P.I.

To Harry A. Miller '28, and Mrs. Miller,

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December, 1939

a son, Russell James, June 19, at Rethi, Aba, Congo Belge.

To Harry Vom Bruch '14, and Mrs. Vom Bruch, a daughter, Arlene, August 16, at Chicago, Ill.

To Cline Z. Barkey '35, and Mrs. Barkey (Ruth E. King '31), a son, David William, August 1, at Los Angeles, Calif.

To Richard Camp '32, and Mrs. Camp (Martha A. Spruit '32), a daughter, Adrianna Edna, May 30, at Fairlawn, N.J.

To Milton Schilde '32, and Mrs. Schilde (Jennie J. Spruit '34), a daughter, Lois Anne, September 15, at Midland Park, N.J.

MARRIED

Shirley D. Kinde '33, and Loretta Alice Wessel '38, August 7, at Saginaw, Mich. M. H. Knobloch '27, and Florence Depew, October 9, at Loup City, Neb.

Henry Owen '33, and Marguerite E. Goodner '32, August 30, at Chefoo, China. Guy Wyvern Porter '38, and Esther Loreen Carter '35, September 24, at Chicago.

Robert Tucker '37, and Ruth Hartsell, September 23, at North Adams, Mich. Lester Traas and Margaret Pluymer '38, September 15, at South Holland, Ill.

Dr. R. P. Frink and Hattie Johnston LaGrone '17, October 2, at Enderlin, N.D.

Robert M. Lindner '39, and Marjorie Hayward '39, October 30, at Kalamazoo, Mich.

Charles Quackenbush '39, and Virginia Miller '39, September 10, at Chicago, Ill. John Carlisle Wray '38, and Minnie Gladys Moore '36, October 28, at Chicago, Ill.

AT REST

Frank A. Perkins '16, died suddenly September 28 at Readfield, Me., of heart failure. George Woodley '14, minister of People's Church, New Britain, Conn., conducted the funeral service at Winthrop, Me. His widow survives. Mr. Perkins was a teacher in the Chicago public school system. His congregational connection was with the Albany Park Baptist Church, where he was a deacon. He was an earnest Christian worker, and an enthusiastic supporter of the Institute, where he taught Manual Training in the Missionary Course.

Dr. Carroll V. Day '16, died suddenly of a stroke October 26, at the age of forty-seven. He was a stalwart defender of the evangelical faith, first as a successful evangelist, and for the past sixteen years as pastor of Temple Baptist Church, Kansas City, Mo.

Henry W. Stough '93, evangelist for thirty years, died at Savannah, Ga., October 27, at the age of sixty-nine. One of his sons, Paul, is a missionary in Africa.

Edward F. Rice '04, died October 22, at Minna, Nigeria, West Africa, on his way home. His service for a term of years was under the direction of the Sudan Interior Mission. He combined depth of spiritually with a singular sweetness of character.

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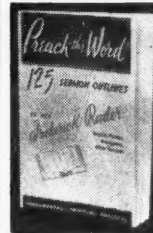
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Christ and Antichrist

(Continued from page 191)

ing of the human heart that God must have a man for the ages, but the plan of the Evil One to furnish his man as a substitute. The appearance of every dictator has been a confirmation of the trend as well as a vindication of prophecy.

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get down to earth and acknowledge failure of human schemes, acknowledge the diseases of sin and the need of a Saviour, and then turn with zest to the Book which sets forth the plan of God for the redemption of man and for the establishment of cosmos in place of chaos.

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From the depth of her pocket, tattered and torn;
And carefully placing the seal thereon,
With a sad little smile, was quickly gone.

Out into the Christmas throng she flew,
Nobody noticed, nobody knew
The lonely creature, thin and cold,
With the wistful face under hair of gold,
As she darted across the crowded street,
Mid the roar of wheels and the horses' feet,
A clatter! a cry of anguish shrill,
And the brave young form lay crushed and still.

Tenderly back through the open door
She had just passed, the child they bore,
And still in her hand was tightly pressed
The letter, in childish scrawl addressed
"To Mamma in Heaven." With gentle touch
They loosened the fingers' lifeless clutch,
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"Dear Mamma, I'm lonely since you are gone;
It is hard, so hard to be left alone.
I could just the same as you used to do
And that makes me think, oh, so often of you.
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MUSICAL POEM—THE STORY OF THE CROSS. For Speaking Choir or Reader. Soul-stirring portrayal of Crucifixion and Resurrection. Lovely poem. Beautiful descriptive music. Time—20 minutes. \$1.00 postpaid. Biola Book Room, 560 South Hope St., Los Angeles, Calif.

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USE COMPOSITION OR BAKELITE DISCS—\$6.00 and \$7.00 set. Our Metal Footed Cues are the strongest and light. Ring Toss Game \$1.00. Miniature Shuffleboard Table 12 and 3 ft.—folds—\$25.00. Complete set 4 cues—8 discs \$5.00, \$7.50, \$10.00, \$15.00. 10c brings court plan. Daytona Beach Shuffleboard Co., Philmont, N.Y.

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SLIDES FOR RENT AND SALE—FINE COLORED Slides at 25c each. This is 50% discount to reduce stock. Seeking the Lost; Prodigal Son; What Think Ye of Christ?; Life of D. L. Moody; Yellowstone Park; David Livingstone; Ben Hur; Other Wise Man; In His Steps; Sign of the Cross; Pilgrim's Progress; Passion Play; Esther; Life of Christ. Any song desired. Special slides for special occasions. Postal card brings list. Standard Slide Bureau, Milan, Ohio.

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FREE TRACT FUND—SEND POSTAGE FOR Free Tracts. Christian's Fellowship desired. W. T. McLean, Evangelist, 17 Grove St., Highland Park, Mich.

DISTRIBUTE TRACTS LIBERALLY DURING the holiday season. Place them in every letter or package you send. Distribute tracts to homes, hospitals and jails. Make this Christmas count for Christ. Sample of our tracts sent for postage. Pkg. asst. tracts 25c. 1,000 asst. tracts \$1.50. Gospel Tract Society, 930 N. Waller Ave., Chicago, Ill.

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5000 TRACTS THAT STRESS THE DEATH OF Christ. 4 pages, 4 titles, with your announcements (4 lines) for \$5.00 prepaid. Samples free. Grover Mishler, 3220 E. Jackson Blvd., Elkhart, Ind.

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WANTED TO BUY AT REASONABLE PRICE twenty 12 ft. pews in good condition. Evangelical Free Church, Radisson, Wis.

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Editors, MOODY MONTHLY:

Of the four Christian magazines to which I have been a subscriber, none has been a greater source of blessing to me than MOODY MONTHLY.—A. D. S., Sask., Canada.



The Station

**DEDICATED WHOLLY TO
THE SERVICE OF
OUR LORD AND SAVIOUR
JESUS CHRIST**

BOOKS BY IRIS IKELER McCORD

Friends of the late Iris Ikeler McCord will be happy to learn of the publication of a sixty-three page book under her name. The manuscript for the book was prepared by Mrs. McCord before her home-going, and was published in October of this year. The volume, entitled *The Song of Songs*, is a devotional study in the Song of Solomon, and will be read with interest by all who knew the author. Mrs. McCord has also written another book which first appeared several years ago under the title, *The Tabernacle: Its God-Appointed Structure and Service*.

PUBLIC ADDRESS SYSTEM ON LASALLE STREET

Passersby on LaSalle Street, busy thoroughfare for thousands of cars and pedestrians daily, will find the Christmas spirit much in evidence around the Moody Bible Institute a full week before Christmas Day. Carols sung and played will be heard in the street at noon and from 5 to 6 P.M. each day by means of a public address system. Many of the numbers used are to proceed from W-M-B-I studios as actual broadcasts from the station.



Several members of the radio staff, together with student talent used on the air, in one of W-M-B-I's new studios.

ETHER ECHOES

Here's your chance to attend the 1940 Founder's Week Conference without even train fare. Just travel via your radio to the all-night broadcast session planned for Tuesday night, February 6. That's Wednesday morning, don't forget. Tune in W-M-B-I at 1 A.M. (C.S.T.) on Wednesday and stay with us through the Sunrise Service until 7:30. You'll hear some of the Founders Week speakers, members of the Institute faculty, present and former students, and members of the radio staff.

How would you like copies of Mr. Loveless' recent choruses, "After All He's Done for Me" and "All Because of Calvary"? They're yours for the asking.

Reports have come from distant states telling of blessings received from the Midnight Hour. But have we heard from you recently? It's on Saturday from 1 to 2 A.M., C.S.T. We'll be looking for your letter.

W-M-B-I IN "VOICE OF THE PEOPLE"

Two interesting letters appeared recently in the *Chicago Tribune's* "Voice of the People" column, one expressing a desire for sacred music on the air, and the other responding to the appeal made in the first. We quote both letters in full. The first reads:

"When I sit at my radio and listen to so much trash called music, I long for sacred music. Every country and faith has its own beautiful songs, and I am sure, if distributed over the various stations through the day and evening in connection with advertising, every one would enjoy it. Most people are heartsick reading of wars, and our fears for the future are almost more than can be endured. Sacred music would give us renewed faith in our Father in heaven. D. W."

The other letter was printed under the heading "Finer Music Available" and reads as follows:

"In Monday's *Tribune* a reader, 'D. W.', appeals for sacred music. I would like to say: Turn the dial of your radio to station W-M-B-I (kilos 1080) and you will get the type of music you desire, together with much other fine material you will enjoy. I hope this will assist your reader. H. Kirk."

SOME UNUSUAL MINISTRIES

You may not be able to sing or speak in public, but what is to prevent you from doing what two of our listeners perform as a service unto the Lord? This is what one writes: "I have a little radio which I take under my arm, and go out and share the Shut-in Program with my sick friends." It's an idea, and the Lord has blessed. And the other, a visiting nurse and one of our faithful listeners, finds a real ministry in tuning in W-M-B-I for her patients in the various homes she visits. As a result, people of all faiths hear of the Lord Jesus Christ.

MONTHLY PROGRAM OF STATION W-M-B-I

Central Standard Time

Sunday, December 3, 10, 17, 24, 31

- 11:00 A.M.—Grace Notes
- 11:15 A.M.—Morning Meditation
- 11:30 A.M.—Sanctuary
- 11:45 A.M.—Moody Church
- 12:30 P.M.—Organ Recital
- 1:00 P.M.—Missionary Echoes
- 1:15 P.M.—Song Sermons
- 1:30 P.M.—Message, Let's Go Back to the Bible
- 2:00 P.M.—Round Table
- 2:15 P.M.—Herman Voss and the Chapel Choir

Monday, December 4, 11, 18, 25

- 6:00 A.M.—Sunrise Songs
- 7:00 A.M.—Morning Worship
- 10:30 A.M.—Shut-in Program
- 12:00 M.—Midday Hour
- 3:00 P.M.—Radio School of the Bible
- 3:30 P.M.—Songs of the Gospel
- 3:40 P.M.—The Gospel in Print
- 4:00 P.M.—"Dr. Quir"

Tuesday, December 5, 12, 19, 26

- 6:00 A.M.—Sunrise Songs
- 7:00 A.M.—Morning Worship
- 10:30 A.M.—Radio Sketches with Song
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Midday Hour
- 3:00 P.M.—The Dean's Quarter Hour
- 3:15 P.M.—Institute Students on the Air
- 3:30 P.M.—Headlines and Highlights
- 3:45 P.M.—Golden Nuggets
- 4:00 P.M.—Hymns from the Chapel

Wednesday, December 6, 13, 20, 27

- 6:00 A.M.—Sunrise Songs
- 7:00 A.M.—Morning Worship
- 10:30 A.M.—Home Hour
- 11:10 A.M.—Chorus Time
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Midday Hour
- 3:00 P.M.—Radio School of the Bible
- 3:30 P.M.—Hymns You Love to Sing
- 3:45 P.M.—Question Hour

Thursday, December 7, 14, 21, 28

- 6:00 A.M.—Sunrise Songs
- 7:00 A.M.—Morning Worship
- 10:30 A.M.—Music Faculty
- 10:45 A.M.—Echoes from the Mission Fields
- 11:15 A.M.—Missionary Music
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Midday Hour
- 3:00 P.M.—Radio School of the Bible
- 3:30 P.M.—Birthday Program

Friday, December 1, 8, 15, 22, 29

- 6:00 A.M.—Sunrise Songs
- 7:00 A.M.—Morning Worship
- 10:30 A.M.—Pastor's Hour
- 11:00 A.M.—Friday Morning Songsters
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Midday Hour
- 3:00 P.M.—Radio School of the Bible
- 3:30 P.M.—Herman Voss at the Piano
- 3:45 P.M.—International Sunday School Lesson
- 1:00 A.M.—"Midnight Hour"

Saturday, December 2, 9, 16, 23, 30

- 6:00 A.M.—Sunrise Songs
- 7:00 A.M.—Morning Worship
- 10:30 A.M.—K.Y.B. Club
- 11:15 A.M.—Teen-Age Bible Study
- 11:30 A.M.—Church School Period
- 12:00 M.—Young People's Hour
- 3:00 P.M.—Strings and Voices
- 3:30 P.M.—Message
- 4:00 P.M.—Saturday Songs



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